CLASSIFIED CATALOGUE

OF

TAMIL PRINTED BOOKS,

WITH

INTRODUCTORY NOTICES.

COMPILED

BY

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MADRAS:

The Christian Vernacular Education Society.

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PREFACE.

Honest John Bunyan made the confession, "the Latin I borrowed." The compiler has to make a far more extensive acknowledgment. The idea of publishing such a Catalogue was borrowed from the Rev. J. Long; the plan has been copied from the Report of the International Statistical Congress; the Introductory Notices have been chiefly selected from the works enumerated below. The compiler's knowledge of Tamil is so very slight, that he is incapable of forming an independent judgment of books in that language. He has, therefore, been obliged throughout to avail himself of the aid of competent Native Scholars, with occasional assistance from European friends. His work has been that of abridging materials already available, and of entering, under appropriateheads, books which he collected.

As a rule, references are given to the works from which extracts have been made. The following have been chiefly consulted, and the compiler would take this opportunity of recommending them to the attention of all who wish fuller details on many points :—

Dr. Caldwell's Comparative Grammar of the Dravidian Languages.

Article, by the Rev. H. Bower, on the Tamil Language and Literature in the Calcutta Review. Vol. XXV.

Catalogue of Oriental Manuscripts* and other works by the Rev. W. Taylor.

The Tamil Plutarch.

Ellis's Cural.

Beschi's Grammar of the High Dialect of Tamil.

The above refer specially to Tamil. A free use has also been made of the writings of Wilson, Max Miller, Muir, and others.

* This work in three volumes, may be obtained at Rs. 2½ each at the Government Book Depot. The Tamil books are, noticed chiefly in the Third Volume.

The compiler's principal assistant in the preparation of the Catalogue was the Rev. S. Winfred, an excellent scholar, and himself the author of some useful Tamil works. He also derived valuable help from C. Rajagopal Pillai, Head Pundit in the Madras Government Normal School, and T. S. Condaswami Iyer, in charge of the Mackenzie Manuscripts. The Pundits of Presidency College were consulted on some difficult points.

The compiler is deeply indebted to several friends for valuable aid, given with great cheerfulness. They were, indeed, "eyes to the blind." Dr. Caldwell kindly suggested a course of Tamil reading for Missionaries, and answered several queries with respect to treatises on Philosophical Hinduism. In addition to the "borrowing" already acknowledged, the compiler obtained the loan of about a hundred volumes of Tamil works, some of them now scarce, from the library of the Rev. H. Bower, who also was a willing referee when Native Scholars differed in opinion. One of the worthiest sons of the bibliomaniac, Dr. Dibdin, the compiler has met with in India, is the Rev. C. E. Kennet. In search of a rare book, he shows the keenness of scent and tenacity of a bloodhound. Several of the most useful portions of this work were obtained from sources which he indicated. The Rev. P. Percival, and the Rev. J. P. Ashton, also kindly aided in different ways.

The primary object of the compiler in preparing this Catalogue was to aid in his immediate work. The Christian Vernacular Education Society for India, with which he is connected, issues annually nearly half a million of publications in the languages of India and Ceylon. It is evident that an acquaintance with native literature is of great importance in forming a judgment as to which books should be published.

It is hoped, that the Catalogue will also be of some use to Missionaries and others in various ways.

The following summary shows the number of works

whose titles have been collected and arranged in classes :—

	Nos. of Works.	Percentage on whole.	Totals of Classes.	Percentage of Classes.
CLASS A. RELIGION.				
I. Protestant Theology	587†	33·4		
II. Roman Catholic Theology	87	4·9		
III. Hinduism	508	28·9		
IV. Muhammadan	36	2·0		
			1218	69·4
CLASS B. JURISPRUDENCE.	19	1·1	19	1·1
CLASS C. PHILOSOPHY.				
I. Logic	2	·1		
III. Philosophy	48	2·7	50	2·9
CLASS D. SCIENCE.				
I. Natural Science	14	·8		
II. Medical Science	44	2·5		
III. Arithmetic *	4	·2	62	3·5
CLASS E. ARTS.				
I. Mechanical Arts	3	·16		·3
II. Music ‡	3	·16	6	
CLASS F. LITERATURE.				
I. Poetry	77	4·4		
II. The Drama	25	1·4		
III. Prose Fiction	42	2·4		
IV. Miscellaneous	8	·4	152	8·6
CLASS G. PHILOLOGY.				
I. Dictionaries and Grammars	32	1·8		
II. Educational Works	144	8·2	176	10
CLASS H. GEOGRAPHY AND HISTORY. *				
I. Geography	6	·3		
II. History	6	·3	12	·6
CLASS I. PERIODICALS & NEWSPAPERS.				
I. Periodicals	17	·9		
II. Newspapers	9	·5	26	1·5
CLASS J. Books for Europeans studying Tamil	34	1·9	34	1·9
			1755	

† Including 376 Tracts.
* Exclusive of School Books.
‡ All by Europeans.

The compiler is fully aware that the Catalogue has many defects. It was hurriedly got up when he was preparing to leave for England on account of his health. In familiar phrase, it was Hobson's choice. The sheets had to be hastily printed, and, notwithstanding every effort, he has been obliged to leave a portion of the work in rough manuscript to be set up after he has left Madras.

In the Catalogue there are many omissions. The proper title should be a "Contribution towards a Catalogue of Tamil Printed Books." There are, doubtless, also several mistakes in entries. In a great many cases copies of the works could not be obtained. If two native scholars, consulted separately, coincided in their account of a book, it was inserted under the head they mentioned. If they differed, further information was sought. It is to be expected, however, that there will be some errors. But in spite of defects, it is hoped that the Catalogue will be found useful for the present, and worth the expense of purchase.

The compiler would earnestly direct the attention of Tamilians who have received a good English education to the great desirableness of publishing a series of works illustrative of their native language and literature. Let them be assured, that so long as they despise their mother-tongue, they have merely a thin whitewash of civilization.

F. Schlegel, one of the greatest scholars in modern times, remarks as follows of his countrymen in his "History of Literature" :—

"The more that national feelings and recollections were revived, the more also our love awakened for our mother-tongue. That acquaintance with foreign languages, whether dead or living, which is necessary for men of letters and fashion, was nolonger associated with neglect of their vernacular speech ; a neglect which is always sure to work its own revenge on those who practise it, and which can never be supposed to create any prejudice either in favour of their politeness or their erudition." Vol. I. pp. 3, 4.

The following might each form the subject of a volume :—

I. The Rise of the Saiva system in South India, notices of the principal Saiva Temples, a full list of Saiva books, with summaries of their contents, and some illustrative extracts.

II. A corresponding work on the Vaishnava System. A full account of Ramanuja is desirable. The differences between the Vadakalai and Tenkalai should be stated.

III. An account of the works on Philosophical Hinduism, with analyses of their contents and copious extracts. The differences between the Sects should be stated, and the books advocating the tenets of each should be grouped together.

IV. A complete account of the works on Astrology, Divination, and Magic. This would be valuable in several respects. It would be interesting as showing how far the eastern and western ideas corresponded. Another question is, to what extent is Mesmerism known and practised in India? In connection with this subject it may be mentioned that good service would be done by little works in Tamil, in a lively style, bantering the people on their belief in astrology, omens, &c.

V. An account of Tamil Medicine, with descriptive notices of books and select extracts.

VI. A work on Tamil Poetry. Specimens of versification should be given. In addition to descriptive notices of books, it would be interesting to give translations of passages both from Valmikis and Kamban's Ramayana, showing the differences between the works. The Popular Songs of the country should be noticed.

Books on the above subjects, well got up would meet with a remunerative sale in India, Europe, and America, and gain some name for their authors. There are also nobler considerations. Educated Tamilians, instead of sinking into sloth, or being absorbed by mone-y

making, might well devote their leisure to such a cause.

Still less is known of Telugu and Canarese literature than of Tamil. Corresponding works treating of these languages would be equally useful.

Complete Descriptive Catalogues are also a desideratum. They could best be prepared when important subjects have been investigated separately. Still, better Catalogues than any now available might be got up without much difficulty.

Still more is it incumbent upon Native scholars, who have received an English education, to make known to their countrymen, through the vernaculars, some of the knowledge they have acquired. Remarks on this subject by E. B. Powell, Esq., Director of Public Instruction, addressed to the Graduates of the Madras University, deserve to be carefully pondered.

In Romanising Tamil words in this Catalogue, letters have simply been transliterated—they have not been altered to express the pronunciation. From want of accented vowels, the long sounds have not been indicated. Other classes of letters might have been represented according to the system of Max Muller; but the compiler was so pressed for time, that this could not be attended to. As the titles, where necessary, are also given in Tamil, this is of less consequence.

The following abbreviations may be explained :—

A. M. P. American Mission Press.

C. V. E. S. Christian Vernacular Education Society.

G. B. D. Government Book Depot.

M. S. B. S. Madras School Book Society.

M. T. S. Madras Tract Society.

M. U. G. K. S. Madras Upayukta Grandha Karana Sabha.

R. T. S. Religious Tract Society.

S. I. C. S. B. S. South India Christian School Book Society.

S. P. C. K. Society for Promoting Christian Knowledge.

* An asterisk perfixed to a title, shows that at present is out of print.

Indian Money.

12 pie=1 anna, $1\frac{1}{2}d$. 16 annas = 1 Rupee, 2 Shillings, an. = anna, as. = annas. Re = Rupee.

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INTRODUCTION

TO

CATALOGUE OF TAMIL PRINTED BOOKS.

THE TAMIL LANGUAGE.

Importance.—Max Muller divides all languages, exclusive of Chinese and the dialects of America and Africa, into three grammatical families—the Semitic, the Aryan, and the Turanian. The third family includes a large number of languages, spoken by nations scattered over a vast region, extending from Australia to Finland. Of all the Turanian languages Tamil is probably the most highly cultivated, and possesses the richest stores of indigenous literature. Its name signifies *sweetness**, and though it has not the softness of the Telugu, "the Italian of the east," it is an harmonious tongue. "Perhaps no language," remarks the Rev. P. Percival, "combines greater force with equal brevity; and it may be asserted that no human speech is more close and philosophic in its expression as an exponent of the mind. The sequence of things—of thought, action, and its results—is always maintained inviolate."† Dr. Caldwell thus estimates its literary stores :—

"Though Tamil literature, as a whole, will not bear a comparison with Sanscrit literature as a whole, it is the only vernacular literature in India which has not been content with imitating the Sanscrit, but has honorably attempted to emulate and outshine it. In one department, at least, that of ethical epigrams, it is generally maintained, and I think must be admitted, that the Sanscrit has been outdone by the Tamil."‡

As it is only about thirty years since the Tamils

* This is the etymology according to Tamil grammarians ; but Dr. Gundert derives it from Dravida, through the Canarese.

† The Land of the Veda, p. 97.

‡ Dravidian Comparative Grammar, p. 84.

began to print any of their classical works, many of them, as yet, are found only in manuscript, and are little known. Ample fields lie open to reward future research.

Territorial Limits.—The great plain of the Carnatic is the seat of the Tamil race. From a short distance beyond Pulicat, about 20 miles north of Madras, it stretches along the coast nearly to Trevandrum in Travancore. Westward it is bounded by the Ghats. It includes a great part of the districts of Salem and North Arcot, and the whole of the Madras, South Arcot, Coimbatore, Trichinopoly, Tanjore, Madura and Tinnevelly Collectorates, with South Travancore. Tamil is also the language of about half the population of Ceylon. Most of the military stations in the Dekhan and British Burmah contain Tamil communities. Tamil coolies have emigrated to Mauritius, Natal, and the West India Islands.

Including North Ceylon, the area of the Tamil country is about 58,000 square miles, the same as that of England and Wales. Tamil is the vernacular of about 12 millions.

Three Stages of Language.—Max Muller shows that originally language was monosyllabic, and every word was distinctly significant. This he terms the *Radical Stage.* It is best represented by ancient Chinese.

In the second stage, of two roots which coalesce to form a word, one retains its radical independence, and the other sinks down to a mere termination. This is called the *Terminational* or *Agglutinative Stage.* "The conjugation and declension can still be taken to pieces; and although the terminations have by no means always retained their significatory power as independent words, they are felt as modificatory syllables and as distinct from the roots to which they are appended."* The root must never be changed, as in the English *take, took,* though the terminations, in

* Science of Language, p. 297.

some cases, may vary. Formerly languages of this class were grouped under the title of *Scythian.* Max Muller proposes the term *Turanian,* from *tura,* swiftness, expressing the wandering character of the tribes. It is essential in Nomadic languages, that the radical portion should stand out clear to be intelligible to many, though their intercourse be but scanty.

In the third stage all the roots may coalesce or have their original distinctness blurred by phonetic corruption. This is called the *Inflectional* or *Amalgamating Stage.* It is best represented by the Semitic and Aryan families. "The difference between an Aryan and a Turanian language is somewhat the same as between good and bad Mosaic. The Aryan words seem made of one piece, the Turanian words show clearly the sutures and fissures where the small stones were cemented together."

Every inflectional language was once agglutinative, and every agglutinative language was once monosyllabic. The three stages, to some extent, blend into each other. Some dialects of Modern Chinese show signs of agglutination; Turkish has made great advance towards inflectional forms.

Dravidian Family of Languages.—The largest number of languages probably belong to the Agglutinative Stage. Among them are included Australian, Japanese, Malay, Siamese, the Dravídian languages of India, Turkish, Magyar, and Finnish.

The languages of India may be divided into two great classes, the Northern, with Sanscrit as the preponderating element, and the Southern, with an independent basis.

"The colloquial languages of India," says Dr. Caldwell, "are divided by the Sanscrit Pandits into two classes, each containing five dialects. These are denominated respectively 'the five Gauras', and 'the five Draviras.' By the Gauda or Gaura languages are meant the 'bhashas,' or popular dialects of Northern India, at the head of which stands the Bengali, the Gaura proper .....The five Dravidas or Draviras, according to the Pandits, are 'the Telinga, the

Karnataka, the Maratha, the Gurjara and the Dravira,' or Tamil proper. The Maratha and Gurjara are erroneously included in this enumeration. Both possess certain features of resemblance to the languages of the South, which are possibly derived from the same or a similar source; but, notwithstanding the existence of a few analogies of this nature, those two languages differ from the Dravidian family so widely and radically, and are so closely allied to the northern group, that there can be no hesitation in transferring them to that class."

"Properly speaking, the term 'Dravida' denotes the Tamil country alone (including Malayalam), and Tamil Brahmans are usually styled 'Dravida Brahmans.' 'Dravida' means the 'country of the Dravidas;' and a Dravida is defined in the Sanscrit lexicons to be a 'man of an outcaste tribe, descended from a degraded *Kshatriya*.' This name was doubtless applied by the Brahmanical inhabitants of Northern India to the aborigines of the extreme South prior to the introduction amongst them of Brahmanical civilisation, and is an evidence of the low estimation in which they were originally held."*

The term Dravidian, adopted by Sanskrit writers, is used to designate the Southern languages.

In addition to the Tamil, the principal Dravidian languages are the following:

Telugu.—This language, the Andra of Sanskrit writers, is spoken along the eastern coast from about Pulicat to Chicacole, where it begins to yield to the Uriya. Inland, it extends to about the middle of the Peninsula. Formerly Telugu appears to have been spoken as far north as the mouths of the Ganges. There are numerous Telugu settlers in the Tamil country and in Mysore. The Telugu language is spoken probably by fourteen millions.

Canarese.—This language, properly the Kannadi, is spoken throughout the plateau of Mysore, and northward about as far as Beder in the Nizam's Territory. It is also the prevailing language in Canara on the Western Coast. The Canarese people may be estimated at nine millions.

* Dravidian Comparative Grammar, p. 26.

Malayalam.—This language is spoken along the Malabar Coast on the Western side of the Ghats, from about Tellicherry to Trevandrum. Dr. Caldwell supposes that the Malayalam people were originally a colony of Tamilians who entered the country by the Palghaut Gap, and thence spread northward and southward. The separation of Malayalam from Tamil evidently took place at a very early period before the Tamil was cultivated and refined. In structure Malayalam differs chiefly from Tamil in disuse of the personal terminations of the verbs. It is the vernacular of about three millions.

Tulu.—This language was once prevalent in the District of Canara, but it is now spoken only about 150,000 souls, in the neighbourhood of Mangalore. It holds a position midway between the Canarese and the Malayalam, but more resembles the former. Probably it will soon disappear.

The remaining Dravidian languages are destitute of written characters and entirely uncultivated.

The Gond.—This is the language of the rude indigenous inhabitants of the northern portion of the Central Provinces. Its chief difference from the other Dravidian dialects consists in its peculiarly elaborate and complete conjugational system.

The Ku.—The Khond, or Ku, language prevails in Goomsur, in the south-west of Orissa. The Khonds were notorious for their human sacrifices.

Dravidian dialects are also spoken by the Tudavers and Kotars on the Nilgherries. The tribe inhabiting the Rajmahal Hills use a language which is in the main Dravidian. "The Brahui, the language of the mountaineers in the Khanship of Kelat in Beluchistan, contains, not only some Dravidian words, but a considerable infusion of unquestionably Dravidian forms and idioms."*

The Dravidian languages, though sprung from a common origin, are not to be considered as mere pro-

* Dravidian Comparative Grammar, p. 11. The whole account of the Dravidian languages is abridged from the same work.

vincial dialects of the same speech, but as distinct though affiliated languages. They are as distinct one from the other as the Spanish from the Portuguese, the Irish from the Welsh, the Hebrew from the Aramaic, the Hindi from the Bengali."

Infusion of Sanskrit.—While the Dravidian languages have an independent origin, they have adopted, in different proportions, numerous Sanscrit words. Of the cultivated Dravidian languages, the percentage of Sanskrit words is smallest in Tamil and greatest in Malayalam. The proportion is less in Telugu than in Canarese. In Telugu about half the vocabulary consists of Sanskrit words, either pure or modified. An examination of ten pages in different parts of Winslow's Tamil Dictionary gave 40 per cent. as the proportion of Sanskrit words. Dr. Caldwell remarks :—

"It is in Tamil prose compositions and in the ordinary speech of the Brahmans and the more learned Tamilians that the largest infusion of Sanscrit is contained ; and the words that have been borrowed from the Sanscrit are chiefly those which express abstract ideas of philosophy, science, and religion, together with the technical terms of the more elegant arts."

In the other Dravidian tongues composition is regarded as refined in language in proportion to the amount of Sanskrit. In Tamil poetry the reverse holds good. The principal writers in the other languages have been Brahmans. "In Tamil, on the contrary, few Brahmans have written any thing worthy of preservation. The language has been cultivated and developed with immense zeal and success by Tamilian Sudras ; and the highest rank in Tamil literature which has been reached by a Brahman is that of a commentator."

Dr. Caldwell further observes :—

"Trench's expressions respecting the character of the contributions which our mother-English has received from Anglo-Saxon and from Latin respectively, are exactly applicable to the relation and proportion which the native Dravidian element bears to the Sanscrit contained in the Tamil.

"All its joints, its whole *articulation*, its sinews and its ligaments, the great body of articles, pronouns, conjunc-

tions, propositions, numerals, auxiliary verbs, all smaller words which serve to knit together, and bind the larger into sentences, these, not to speak of the grammatical structure of the language are exclusively Anglo-Saxon (Dravidian). The Latin (Sanscrit) may contribute its tale of bricks, yea of goodly and polished hewn stones, to the spiritual building, but the mortar, with all that holds and binds these together, and constitutes them into a house is Anglo-Saxon (Dravidian) throughout."*

Tamil Alphabet.

There are three Dravidian alphabets at present in use, viz., the Tamil, the Malayalam, and the Telugu-Canarese. They are all supposed to be derived from the early Deva-nagari, or from the still earlier characters that are contained in the cave inscriptions. There is no tradition extant of the existence of Tamil characters older than those which the first Brahman immigrants introduced.

The present Malayalam character is derived from the Grantham (*the book*) in which Sanskrit was written in the South. The Tamil character has the same origin. "The modern Telugu-Canarese differs considerably from the modern Tamil, and departs more widely than the Tamil from the Deva-nagari type; but there is a marked resemblance between many of the Telugu-Canarese characters and the corresponding characters that are found in early Tamil inscriptions."† The custom in the Dekhan of writing on the leaf of the palmyra palm with an iron stylus, has had a considerable influence in modifying the shape of the characters.

Letters.—The Tamil alphabet contains thirty letters, viz., twelve vowels and eighteen consonants. Tamil grammarians designate vowels as *uyir* or the *life* of a word; consonants as *mey*, or the *body*; and the junction of a vowel and consonant as *uyirmey*, or an *animated body*.

Vowels.

அ	ஆ	இ	ஈ	உ	ஊ	எ	ஏ	ஐ	ஒ	ஓ	ஔ
a	ā	i	ī	u	ū	e	ē	ai	o	ō	au

* Dravidian Comparative Grammar, p. 32. † *Ibid*, p. 93.

CONSONANTS.

Gutturals,	க் ங்	*Palatals,*	ச் ஞ்
	k ng		s ñ or gn.
Linguals,[*]	ட் ண் ள் ழ்	*Dentals,*	த் ந்.
	d n *l* L		t n.
Labials,	ப் ம்	*Undecided,*	ய் ர் ல் வ் ன் ற்
	p m		y r l v n *r*

Differences of opinion exist with regard to the classification of some of the letters. ய், ர், ல், வ், ள், ழ, are grouped together as semi-vowels or liquids. The sound of ழ seems peculiar. Rhenius says, "it is a mixture of *r* and *l*, and imperceptibly coalescing by turning the tongue upward to the roof of the mouth."[†] In the north of the Tamil country it has the sound of *r*; in the south it is pronounced *l*. Drs. Caldwell and Pope transliterate it by R; other writers represent it by *rl* and *zh*. The Sub-Committee of the Madras Literary Society remark, "General use and analogy are in favor of considering it a cerebral *l*."[‡] As the word தமிழ் is written Tamil, in the following pages ழ is transliterated by l. Tamil grammarians divide consonants into three classes :—

Strong Class. க், ச், ட், த், ப், ற்.

None of these can end a word.

Soft Class. ங், ஞ், ண், ந், ம், ன்.

Each letter is the corresponding nasal to the strong class. Only ஞ், ந், and ம், are initial. All except ங may be final.

Middle Class. ய், ர், ல், வ், ழ், ள்.

Of these ய and வ only are initial: all are final.

Of all the Indian languages, Tamil has the most limited alphabet. It is destitute of the aspirate *h*, of aspirated consonants, and of the Sanscrit sibilants. On the other hand it abounds in linguals. Some of the Tamil letters are employed to represent the absent characters, though in an imperfect and inconvenient way. The same consonant which is a surd at the be-

[*] Sometimes called cerebrals.
[†] Grammar, p. 16.
[‡] Report, p. 13.

ginning of a word is a sonant in the middle. "The letter க," remarks Dr. Pope, "has no less than five sounds. The palatal *t* can only be expressed by a double r, and the 'cerebral' *t* by doubling the *d* of the same class. It has but one character for p, ph, b, and bh; as also for k, kh, g, gh; and for s, ch, chh, j, and jh."*

Old Tamil writers seem almost to have entertained a jealousy of Sanscrit, and restricted themselves as much as possible to pure Dravidian sounds, forms, and roots. Sanscrit words when introduced were altered to accord with the Tamilian laws of sound. The other Dravidian languages being cultivated chiefly by Brahmans, there was not the same feeling.† The Devanagari alphabet has been adopted and Sanscrit words are correctly represented. The use of several Sanscrit letters, written in the Grantham character as ஷ sh, ஸ s, h, ஜ j, &c., is gaining ground among educated Tamilians. Dr. Pope says, "This change is a beneficial one, adding both to the force and precision of the language." A friend, who regards it very differently, writes as follows :—

"When we take a word from Latin or Greek, Hebrew or French, or from Tamil, we never think of bringing in the Greek or Hebrew or Tamil letters, nor Latin or other endings. The English (or Roman) letters are made to come as near the original word, as the language and letters will admit. This rule is observed in all Dictionaries I have seen.

"Again, if our Tamil alphabet is defective, the only way is to add the needed letters to the alphabet, and let the child learn *all* his *A*, *B*, *C*. But this would be a blemish. Do we add Greek and Hebrew letters in English because the exact sound of those letters cannot be enunicated by English letters?

"Tamil lexicographers have evidently followed the old rule, and when a Sanscrit or Telugu or Arabic or Hindustani word has been transferred to Tamil, they have used

* One Alphabet for all India, p. 3.

† Dravidian Comparative Grammar, p. 31.

Tamil letters. If Sanskrit letters are introduced, why not Telugu, Arabic, or English ?"

Combinations of Letters.—" No other combination of consonants is admitted than the duplication of mutes, and the junction of the nasal and the mute."* Dr. Caldwell remarks,

" The chief peculiarity of Dravidian syllabation is its extreme simplicity and dislike of compound or concurrent consonants ; and this peculiarity characterises the Tamil, the most early cultivated member of the family, in a more marked degree than any other Dravidian language.

" In Telugu, Canarese, and Malayalam, the great majority of Dravidian words, *i. e.* words which have not been derived from Sanscrit, or altered through Sanscrit influences, and in Tamil all words without exception, including even Sanscrit derivatives, are divided into syllables on the following plan. Double or treble consonants at the beginning of syllables, like 'str,' in 'strength,' are altogether inadmissible. At the beginning not only of the first syllable of every word, but also of every succeeding syllable, only one consonant is allowed. If, in the middle of a word of several syllables, one syllable ends with a consonant and the succeeding one commences with another consonant, the concurrent consonants must be euphemically assimilated, or else a vowel must be inserted between them. At the conclusion of a word, double and treble consonants like 'gth' in 'strength,' are as inadmissible as at the beginning; and every word must terminate in Telugu and Canarese in a vowel; in Tamil, either in a vowel or a semi-vowel, as 'l,' or 'r,' or in a single nasal, as 'n' or 'm.' It is obvious that this plan of syllabation is extremely unlike that of the Sanscrit.

" Generally 'i' is the vowel which is used for the purpose of separating inadmissible consonants, as appears from the manner in which Sanscrit derivatives are Tamilised. Sometimes 'u' is employed instead of 'i.' Thus the Sanscrit preposition 'pra' is changed into 'pira' in the compound derivatives, which have been borrowed by the Tamil ; whilst 'Krishna' becomes 'Kiruttina-n' ('tt,' instead of 'sh,') or even 'Kittina-n.'

" The Finnish, the Hungarian, and other languages of the

* Rev. H. Bower, Calcutta Review.

same stock, allow of only one consonant at the beginning of a syllable...... When the first consonant is a sibilant, it is formed into a distinct syllable by a prefixed vowel; *e. g.* 'schola' becomes 'iskola.' How perfectly in accordance with Tamil this is, is known to every European resident in Southern India who has heard the natives speak of establishing, or sending their children to an English 'iskool.'"*

Max Muller observes that there are analogous cases nearer home. "It seems that the Celtic nations were unable to pronounce an initial *s* before a consonant, or at least that they disliked it. Richards says, 'No British word begins with *s*, when a consonant or *w* follows without setting *y* before it. We prefix a *y* before such borrowed words as *schola*, ysgol.'" Max Muller adds that the Tamil *iskool* is as good as *establishing* for *stabilire*.†

CONSTRUCTION.

Dr. Schmid remarks of Tamil, that "the mode of collocating its words follows the logical or intellectual order more so than even the Latin or Greek."

The leading principles are the following:—

The cause precedes the effect.

That which qualifies precedes that which is qualified.

The similitude precedes that which is similar, and the comparative that which is compared.

The secondary clause precedes the primary one.

The noun precedes the preposition.

The verb ends the sentence.‡

Dr. Schmid adduces the following passage from Horace as precisely in accordance with the rules of Tamil collocation:—

"Linguenda tellus, et domus, et placens
Uxor, neque harum, quas colis, arborum
Te, præter invisas cupressos,
Ulla brevem dominum sequetur."

Carm. Lib. II. 13.

* Dravidian Comparative Grammar, pp.1 38—140.

† Science of Language, 2nd Series, pp. 195, 196.

‡ See Rev. H. Bower in Calcutta Review and Graul's Grammar.

Dr. Caldwell points out the principal differences in grammatical structure between the Dravidian languages and the Sanscrit. Some of them are the following :—

1. In the Dravidian languages all nouns denoting inanimate substances and irrational beings, are of the neuter gender.

2. Dravidian nouns are inflected, not by means of case-terminations, but by means of suffixed postpositions and separable particles. The only difference between the declension of the plural and that of the singular, is that the inflexional signs are annexed in the singular to the base.

3. The Dravidian dative 'ku,' 'ki,' 'or 'ge,' bears no analogy to any dative case-termination which is found in the Sanscrit or in any of the Indo-European languages.

4. In the Dravidian languages adjectives are incapable of declension.

5. The existence of two pronouns of the first person plural, one of which includes, the other excludes the party addressed, is a peculiarity of the Dravidian Dialects, as of many of the Scythian languages ; but is unknown to the Sanscrit and the languages of the Indo-European family.

6. Relative participles are used instead of relative pronouns.

7. Dravidian verbs have no passive voice properly so called.

8. New verbal bases can be produced by the mere addition of certain letters, which give to every verb a negative or causative meaning.

9. Continuative participles are preferred to conjunctions.

10. The situation of the governing word is characteristic of each of these families of languages. In Sanskrit and the Indo-European family it usually precedes the word governed : in the Dravidian and in all the Scythian languages, it is invariably placed after it.

Though the vocabularies of the Northern languages of India are mainly Sanscrit, the grammatical construction, in some important points, is Dravidian. Dr. Caldwell thus enumerates the principal particulars in which the grammar of the North Indian idioms accords with that of the Dravidian languages :—

(1.) The inflexion of nouns by means of separate post-

fixed particles; (2), the inflexion of the plural by annexing to the unvarying sign of plurality the same suffixes of case as those by which the singular is inflected; (3), the use of a dative or dative accusative in 'ko' or 'ku;' (4), the use in several of the northern idioms of two pronouns of the first person plural, the one including, the other excluding the party addressed; (5), the use of post-positions instead of prepositions; (6), the formation of verbal tenses by means of participles; (7) the position of the governing word after the governed."*

It is an interesting question whether the tribes of North India, with whom the Aryans amalgamated, were of the same Turanian family as the Dravidians. Dr. Caldwell is inclined to believe that they belonged to a later immigration. "The differences which appear to exist between the Dravidian languages and the Scythian under-stratum of the northern vernaculars induce me to incline to the supposition that the Dravidian idioms belong to an older period of the Scythian speech."† Dr. Wilson of Bombay considers that this is certainly the case with regard to the Marathi.‡

Dr. Caldwell gives lists of glossarial affinities between Dravidian, Aryan, and Semitic vocables.||

The relationship between the Northern and Southern languages of India will be indicated in some measure by the following vocabulary and specimens of declensions. For a thorough investigation of the subject, the student should consult Dr. Caldwell's Comparative Grammar.

* Dravidian Comparative Grammar, p. 40.

† Dravidian Comparative Grammar, p. 70.

‡ Preface to Molesworth's Marath Dictionary.

|| Dravidian Comparative Grammar, pp. 437—489.

Comparative Vocabulary.

English.	*Tamil.*	*Malayalam.*	*Canarese.*	*Telugu.*	*Marathi.*	*Sanskrit.*
I	nan	nan	nanu	nenu	mi	aham
me	ennai	enne	nannannu	nannu	mala	mam
we	nam	nangal	navu	memu	amhi	vayam
us	nammai	namme	nammannu	nammunu	amhas	asman
thou	ni, nin	ni, nin	ninu	nivu	tun, tu	twam
thee	unnai	nenne	ninnannu	ninnu	tula	twām
ye	ninghal	ningal	nivu	miru	tuhmi	yuyam
you	ungkalai	ningale	nimmannu	mimmunu	tumhas	yushman
he	avan	aven	avanu	vadu	to	sah
him	avanai	avenna	avanannu	vani	tyas	tam
they	avarkal	avar	avaru	varu	te	te
them	avarkalai	avarre	avarannu	varini	tyas	tan
one	onru	onna	ondu	okati	ek	eka
two	irandu	renda	eradu	rendu	don	dwa
three	munru	munna	muru	mudu	tin	tri
four	nangu	nalla	nalku	nalugu	char	chatur
five	eindu	anjha	aidu	aidu	panch	panchan
six	aru	ara	aru	aru	saha	shat
seven	eru	aira	elu	edu	sat	sapta

eight	ettu	etta	entu	enimidi	ath	ashta
nine	onbatu	oimbatha	onbattu	tommidi	nau	nava
ten	pattu	patha	hattu	padi	daha	dasa
father	appan	appen	tande	tandri	bap	pita
fathers	appanmar	appenmara	tandegalu	tandrulu	bap	pitarah
mother	tay, amma	amma	tai	talli	ai	matri, mata,
son	makan	maken	maganu	koduku	putr	putra
daughter	makal	makal	magalu	kuturu	mulgi	duhitri, putri,
head	talai	thala	tale	tala	doken	siras
eye	kan	kanna	kannu	kannu	dola	akshi
mouth	vai	vaya	bai	noru	tond	mukham
hand	kei	kei	kei	cheyi	hat	karaha
foot	kal	kal	pada	kalu	pay	pada
tree	maram	maram	mara	chettu	tzad	vriksh
trees	marangkal	marangal	maragalu	chettlu	tzade	vrikshah
sun	gnayiru	vala	surya	poddu	surya	suryah
moon	tingal	nalava	chandra	nela	chandra	chandrah
day	nal	pakal	hagalu	pagalu	diwas	divasa
night	iravu	ratri	iralu	re	ratra	ratri
fire	neruppu	the	benki	nippu	ag	agni
water	nir	vellum	niru	niru	pani	ap, nir

Declension of FATHER.

Singular.

	Latin.	*Sanskrit.**	*Marathi.*	*Tamil.*
Nom.	pater	pita	bap	appan
Acc.	patrem	pitaram	bapala	appanai
Inst.	patre	pitra	bapane	appanal
Dat.	patri	pitre	bapakade	appanukku
Abla.	patre	pitus	bapapasun	appanodu
Gen.	patris	pitus	bapacha	appanudaiya
Loc.	patre	pitari	bapant	appanil
Voc.	patre	pitah	bapa	appane

Plural.

Nom.	patres	pitaras	bap	appanmar
Acc.	patres	pitrin'	bapala	appanmarai
Inst.	patribus	pitribhis	bapane	appanmaral
Dat.	patribus	pitribhyas	bapakade	appanmaruku
Ab.	patribus	pitribhyas	bapapasun	appanmarodu
Gen.	patrium	pitrinam	bapacha	appanmarudaiya
Loc.	patribus	pitrishu	bapant	appanmaril
Voc.	patres		bapa	apparmarkale

The Verb To BE.

sum	asmi	ahe	irukkiren
es	asi	ahes	irukkirai
est	asti	ahe	irukkiran
sumus	smas	aho	irukkirom
estis	stha	aha	irukkirir
sunt	santi	ahet	irukkirar

The Verb To GIVE.

do	dadami	deto	tarukiren
das	dadasi	detos	tarukiray
dat	datati	deto	tarukiran
damus	dadmas	deto	tarakirom
datis	dattha	deta	tarukirirkal
dant	dadati	detat	tarukirarkal.

TAMIL LITERATURE.

The early history of the Tamil country is still involved in obscurity. Some have supposed that the aborigines, as in Malaya and other parts of Asia, were an Oceanic Negro tribe. This has not yet been established. The Tamils do not seem to have any traditions of a race preceding themselves. The general investigation of the question throughout India, propos-

* Taken from Muir's Sanskrit Texts, Vol. III.

ed by the Bengal Asiatic Society, may throw light on the question.

State of the Pre-Aryan Dravidians.—Dr. Caldwell is of opinion that the earliest specimens extant of Tamil literature are not older than the 8th century A. D. The local Puranas, which profess to give the history of the country from the earliest times, contain little more than childish legends. The Ramayana and the Laws of Manu represent the Coromandel Coast as inhabited by 'Mlechchas' who 'ate human flesh,' 'consorted with demons,' and 'disturbed the contemplations of holy hermits.'* Dr. Caldwell, from an examination of the Tamil language, arrives at the following conclusions with regard to the degree of civilization reached by the Pre-Aryan Dravidians :—

" They had 'kings,' who dwelt in 'fortified houses,' and ruled over small 'districts of country ;' they were without 'books,' and probably ignorant of written alphabetical characters ; but they had 'minstrels,' who recited 'songs' at 'festivals ;'†... They are acquainted with all the ordinary metals, with the exception of 'tin' and 'zinc ;' with the planets which were ordinarily known to the ancients, with the exception of 'Mercury' and 'Saturn.' They had numerals up to a 'hundred,'—some of them to a 'thousand ;' but were ignorant of the higher denominations, as 'lakh' and a 'crore.' They had 'medicines,' but no 'medical science,' and no 'doctors ;' 'hamlets' and 'towns,' but no 'cities ;' 'canoes,' 'boats,' and even 'ships' (small 'decked' coasting vessels), but no foreign 'commerce ;' no acquaintance with any people beyond sea, except in Ceylon, which was then accessible on foot at low water ; and no word expressive of the geographical idea of 'island' or 'continent.' They were well acquainted with 'agriculture,' and delighted in 'war.' All the ordinary or necessary arts of life including 'cotton weaving' and 'dyeing,' existed amongst them, but none of the arts of the higher class. They had no acquaintance with 'painting,' 'sculpture,' or 'architecture ;' with 'astronomy,' or even 'astrology ;' and were

* Caldwell's Dravidian Comparative Grammar, p. 18,

† The notice of their religion which follows will be found quoted at page 63 in the body of the Catalogue.

ignorant, not only of every branch of 'philosophy,' but even of 'grammar.' Their uncultivated intellectual condition is especially apparent in words that relate to the operations of the mind. Their only words for the 'mind' were the 'diaphragm' (the Φρῆν of the early Greeks), and 'the inner parts' or 'interior.' They had a word for 'thought;' but no word distinct from this for 'memory,' 'judgment,' or 'conscience,' and no word for 'will.' To express 'the will' they would have been obliged to describe it as that which in the inner parts says, 'I am going to do so and so.'*

It is an interesting fact that probably the first Tamil word that was ever written is to be found in the Bible. The Hebrew term for peacocks, brought by the fleets of Solomon, is, in the opinion of Dr. Caldwell, "certainly Dravidian."† The terms for 'apes' and "ivory" are found both in Sanscrit and Tamil. A few Dravidian words are met with in the Ramayana and Mahabharata; but the "largest stock of primitive Dravidian words which is contained in any authentic written document of ancient times...are those which are contained in the notices of the Greek Geographers, Ptolemy, Strabo,"‡ and others. Max Muller has not found any allusion to writing in the Vedic hymns. He says, "We shall not be able to trace the Indian alphabet back much beyond Alexander's invasion."|| Some time must have elapsed before a knowledge of writing reached the south.

Aryan Civilization.—In the north the Aryans had desperate struggles with the aborigines, whom they termed a "black-sprung host." There is no evidence that this was also the case in South India. Dr. Caldwell says,

"The introduction of the Dravidians within the pale of Hinduism and the consequent change of their appellation from Mlechchas to that of Sudras appears to have originated, not in conquest, but in the peaceable process of colo-

* Dravidian Comparative Grammar, p. 79. † *Ibid*, p. 66.

‡ Dravidian Comparative Grammar, p. 61.

|| Ancient Sanscrit Literature, p. 516.

nisation and progressive civilisation.. All existing traditions, and the names by which the Brahmanical race is distinguished in Tamil, viz., 'Eiyar,' *instructors, fathers*, and 'Parppar,' *overseers*, (probably the *episkopoi* of Arrian), tend to show that the Brahmans acquired their ascendancy by their intelligence and their administrative skill."*

In North India, Vyasa is regarded as the great author of Sanscrit literature. Agastya occupies as distinguished a place in the South. His name occurs in the Rig-veda; but the Tamil tales about him are derived from the Ramayana and Mahabharat.† Dr. Caldwell gives the following account of him :—

"The leader of the first, or most influential colony (of Brahmans from Upper India), is traditionally said to have been Agastya, a personage who is celebrated in Northern India as a holy 'rishi,' or *hermit*, but who is venerated in the South with greater reason as the first teacher of science and literature to the primitive Dravidian tribes. It is very doubtful whether Agastya (if there were ever such a person) was really the leader of the Brahman immigration; more probably he is to be considered as its mythological embodiment. 'The Vindhya mountains,' it is said, 'prostrated themselves before Agastya;' by which I understand that they presented no obstacle to his resolute, southward progress; for he is said to have penetrated as far south as Cape Comorin. He is called by way of eminence the 'Tamir muni,' or *Tamilian sage*; and is celebrated for the influence which he acquired at the 'court' of Kulasekhara, according to tradition the first Pandyan king, and for the numerous elementary treatises which he composed for the enlightenment of his royal disciple; amongst which his arrangement of the grammatical principles of the language has naturally acquired most renown. He is mythologically represented as identical with the star Canopus, the brightest star in the extreme southern sky in India, and is worshipped near Cape Comorin as Agastisvara. By the majority of orthodox Hindus he is believed to be still alive, though invisible to ordinary eyes, and to reside somewhere on the fine conical mountain, commonly

* Dravidian Comparative Grammar, p. 75.

† Dr. Caldwell in *Calcutta Christian Intelligencer* for 1861, p. 63.

called 'Agastya's hill,' from which the 'Porunei' or 'Tamraparni,' the sacred river of Tinnevelly, takes its rise."

None of the numerous works attributed to Agastya proceeded from his pen. One of them is so very modern that it treats of a disease deriving its name from Europeans. The object of these literary forgeries was to secure credit for the treatises.

Dr. Caldwell, from the evidence of copies of inscriptions in his possession, considers that the long lists of kings at Madura contained in the local Puranas are generally fictitious.* No attempt will therefore be made to fix the date of the introduction of writing in south India.

Madura College.—Several of the Pandyan monarchs were munificent patrons of learning. Poets frequently recited their compositions before the king in presence of his courtiers, and were dismissed with liberal gifts. Vamsa Sekhara is said to have founded the Madura College for the cultivation of the Tamil language and literature. His son Vamsa Churamani completed his father's design, and established the College on a proper footing. "Madura was then probably the most celebrated seat of learning in all Hindustan. If the court of Vikramaditya had its nine gems, the Madura College is reported to have had more than five times that number."†

The Madura College exercised as great an authority over Tamil literature, as the Academy of Paris in its palmy days in France. It had, however, to encounter opposition. Wilson, in his sketch of the Pandiyan kingdom, gives the following notice of one of the struggles:—

"At the first institution of the Madura *Sangattar*, it would appear that some dispute arose immediately between the professors and the Saiva priests, connected not impossibly with that contention for pre-eminence of knowledge which has ever prevailed in the Tamil countries between the

* Dravidian Comparative Grammar, p. 59.

† Rev. H. Bower, *Calcutta Review*.

Brahmans and inferior castes. The priests, however, proved the more powerful; and reconciliation took place between them and the literati of Madura. At least, we may thus interpret the legend of Narakira incurring the wrathful glance of Siva, and only escaping being burnt to ashes in the flames emanating from the eye in the forehead, of the god, by plunging into the holy pool Pattamari, and there composing the *Andadi Panyam*, a poem in honor of Siva. After this event, the parties continued upon good terms; and Siva presented to the professors a diamond bench of great critical sagacity, for it extended itself readily for the accommodation of such individuals as were worthy to be upon a level with the sages of the *Sangattar*, and resolutely detruded all who pretended to sit on it without possessing the requisite qualifications. In other words, the learned corporation of Madura resembled learned bodies in other countries, and maintained as strict a monopoly as they possibly could of literary reputation."

The College came to a sudden end. Wilson thus describes it, with its probable explanation:

"The abolition of the Sangattar is narrated in the usual marvellous manner. A candidate for the honour of a seat on the bench of the professors, appeared in the person of Tiruvalluvar, a Pariah priest of Mailapur, and the author of an ethical poem. The learned professors were highly indignant at his presumption, but, as he was patronised by the Raja, they were compelled to give his book at least the trial. For this purpose it was to find a place upon the marvellous bench, which the professors took care to occupy fully. To their astonishment, however, the bench extended itself to receive the work, and the book itself, commencing to expand, spread out so as to thrust all other occupants from the bench. The Raja and the people of Madura witnessed the scene, and enjoyed the humiliation of the sages; and the professors were so sensible of their disgrace, that, unable to survive it, they issued forth, and all drowned themselves in a neighbouring pool. In consequence the establishment was abandoned.

"If we contemplate this event in a literary view alone, we need not be at a loss to comprehend it. The first professors were eminent in Tamil composition, for the cultivation of which the college appears to have been

founded. The members, however, had subsequently, in all probability, directed their attention more to Sanskrit composition and had, at all events, neglected the cultivation of their literature. That the latter was the case, is evident from the remark of Auvaiyar, that the old Tamil was preferable to the new ; indicating that, even in the ninth century, the dialect had been so far neglected as to have become partially obsolete. With Tiruvalluvar, however, circumstances changed. The old system was subverted, and a new impulse was given to the study of Tamil, which produced, in the course of the ninth century, in the Pandiyan and Chola kingdoms a number of the most classical writers in the Tamil tongue."

Oldest Existing Literature. Dr. Caldwell remarks as follows :—

"Leaving out of account various isolated stanzas, of high but unknown antiquity, which are quoted as examples in the grammatical and rhetorical works, the oldest Tamil works now extant are those which were written, or are claimed to have been written, by the Jainas, or which date from the era of the literary activity of the Jaina sect. The Jainas of the old Pandiya country were animated by a national and anti-Brahmanical feeling of peculiar strength ; and it is chiefly to them that Tamil is indebted for its high culture and its comparative independence of Sanskrit."

The following 18 works are said to have been received the sanction of the Madura College :—

நாலடிநான்மணி நானாற்ப தைந்தொகை
பாலகடுங்கோவை பழமொழிமாமூலம்
மெய்நிலைய காஞ்சியோ டேலாதியென்பதூஉங்
கைநிலைய வாங்கீழ்க் கணக்கு.

1. Naladiyar, 2 Nanmanikkadikai, 3 Iniyavai Narppatu, 4 Inna Narppatu, 5 Kar Narppatu, 6 Kallavali Narppatu, 7 to 11, Tokai, 12 Kural, 13 Tirikadukam, 14 Asara Kovai, 15 Pala Moli, 16 Siru Pansa Mulam, 17 Mutu Moli Kanji, 18 Elati.*

The Jaina period extended probably from the eighth or ninth century, A. D., to the twelfth or thirteenth. In the reign of Sundara Pandiya, which appears to synchronise with Marco Polo's visit to India, the adherents of the

* Stokes' Niti Neri Vilakkum, p. ix.

religious system of the Jainas, were finally expelled from the Pandiya country; consequently, all Tamil works which advocate or avow that system must have been written before the middle of the thirteenth century, A. D., and probably before the decadence of Jaina influence in the twelfth.

The general opinion is that the grammar called the "TOL-KAPPAYAM," or *ancient composition*, is the oldest work extant. Dr. Caldwell places it at the very commencement of the Jaina period, or about the 8th cent. A. D. It contains quotations which must belong to still earlier works.

Much of the Tol-Kappiyam has been lost. Dr. Caldwell says that "the 'KURAL' of Tiruvalluvar, which is regarded by all Tamilians (and perhaps justly) as the finest composition of which the Tamil can boast, appears to be not only the best but the oldest Tamil work of any extent which is now in existence." He places its date not later than the 9th century, A. D. Several reasons are assigned for this, only one or two which can be mentioned. "There is no trace in the Kural of the mysticism of the modern Puranic system; of *Bhakti*, or exclusive, enthusiastic faith in any one deity of the Hindu Pantheon; of exclusive attachment to any of the sects into which Hinduism has been divided since the era of Sankara; or even of acquaintance with the existence of any such sects." "From the indistinctness and undeveloped character of the Jaina element which is contained in it, it seems probable that in Tiruvalluvar's age Jainism was rather an esoteric ethical school, than an independent objective system of religion, and was only in the process of development out of the older Hinduism."

"Certain poetical compositions are attributed to Auvaiyar, '*the Matron*,' a reputed sister of Tiruvalluvar, of which some at least do not belong to so early a period.

"The most celebrated poem which was written by an avowedly Jaina author—the 'CHINTAMANI,' a brilliant romantic epic, containing 15,000 lines" probably belongs to the tenth century.

The NAN-NUL, a High Tamil Grammar of great excellence, and the poetical vocabularies, which were all written by Jaina scholars, must be placed a little later than the 'Chintamani'; but yet anterior to the Chola conquest of the Pandiya country, which took place in the eleventh century."

The Tamil translation, or rather imitation, of the RAMAY-

ANA, Dr. Caldwell supposes to have been written in the eleventh century*

TAMIL POETRY.

With the exception of commentaries and some modern works, the entire Tamil literature is in poetry. Some account of its character is, therefore, desirable. Dr. Caldwell remarks :—

"It is deserving of notice that alliteration is of the essence of Dravidian poetry, as of Welsh.... The chief peculiarity of Dravidian rhyme consists in its seat being, not at the end of the line, but at the beginning—a natural result of the love of alliteration. The rule in each Dravidian dialect is that the consonant which intervenes between the first two vowels in a line is the seat of *rhyme.*

"The agreement of these two consonants constitutes the minimum of rhyme which is admissable ; but often the entire first foot of one line rhymes with the same foot in the second ; sometimes the second feet in each line also rhyme ; and the rhyme is sometimes taken up again further on in the verse, according to fixed laws in each variety of metre."†

Beschi, in his Grammar of the High Dialect of Tamil, describes the thirty kinds of feet, divisable into five classes, of Tamil poetry. He mentions one peculiarity :—

"In Latin a verse would be considered lame, and devoid of harmony, if each word in it were a distinct foot ; the feet of a verse, therefore, are so disposed, that, in scanning, the words are run into each other, and concatenated like the links of a chain. The cadence of the Tamil verse, on the contrary, requires, that, not only in singing, but even in reading, the close of each foot should be marked by a slight pause ; so that, to read a verse, and *to scan*, are one and the same thing. Hence, although a Tamil foot may consist of several whole words, yet no word can be divided, as among the Latins, so as to belong, partly to one foot, and partly to another." p. 70.

As a rule, every Tamil poem, even of the filthiest character, begins with an invocation. There are three

* Abridged from Dravidian Comparative Grammar, pp. 84-88.

† Dravidian Comparative Grammar, p. 89.

treatises on this single point. Numerous rules are laid down, which Beschi says, have their origin in the grossest superstition. There are 23 fortunate words with which, or their synonyms, the poem and invocation should commence. Certain letters are allotted to the 27 constellations; each caste has its appropriate letters; certain feet are fortunate, others the reverse. When a poet wishes to injure an enemy, he begins with inauspicious letters. Kamban is reported to have caused the death of a king but combinations of this character.

The *Shen Tamil*, or high dialect in which Tamil classical poetry is written, differs considerably from what is termed *Kodum Tamil*, common Tamil, the spoken language of the people. The difficulty in understanding Tamil poetry is much increased by the very complicated rules for euphonic changes. In English we write *ac*cept, not *ad*cept; glad*d*en, not gladen, *as*cend, not *ad*scend. In Tamil, however, similar changes are made, not only in syllables of words, but in the beginnings and endings of words themselves; so that a whole line may be considered as forming a polysyllabic word of immense length. Dr. Caldwell remarks, "Dravidian Grammarians have bestowed more attention and care on euphonic permutations than on any other subject, and the permutations which the grammar of the Tamil requires or allows are at least twice as numerous, and more than twice as perplexing to beginners as those of the Sanscrit."*

In native manuscripts, words are not divided. The following is a simple English sentence, with euphonic changes required in Tamil poetry, and written in the ordinary way:—

> Onassunnydayararsawaccoorstream,
>
> On a sunny day a ram saw a cool stream.

The difficulty of making out the sense of Tamil poetry is increased by the use of peculiar or obsolete words.

* Dravidian Comparative Grammar, p. 124.

A Tamil, of average intelligence, who can read and write with ease the language as spoken, cannot understand classic poetry unless he has made it a special study—he cannot even divide the lines into their component words. It would be nearly as difficult to him as the following to an Englishman:

Arthurmidhissweordefæie-scripewurhte :*
Arthur with his sword death-work wrought.

Hence the Tamil classics have most elaborate commentaries. Each word presenting any difficulty is explained separately, and the general sense is given, with any grammatical remarks which may be required.

It is an old proverb, "There is no disputing about tastes." A Tamil scholar seems to prefer compositions which resemble poetical problems for solution. Again and again the remark has been made to the compiler respecting certain poetry, "common language;" "no deep sense." Indeed, Velaya Desiker boasts as follows: "Born as I am second of three brothers, whose poetry, even the god enthroned on the lotus-flower could not easily understand."†

The Tamil poets seemed to have cared more for the *sound* than the *sense*. The following remarks by the Rev. W. Taylor, should, however, be borne in mind:

"One important distinction between modern European poetry, and ancient Eastern poetry must not be omitted; which is, that the latter was not intended for quiet perusal in the cabinet, but for public recitation, as minstrelsy. Hence the great attention paid to classes of letters, and to the flowing of sounds, one into the other, without any interval, or hiatus between."‡

Versification.||—Specimens of the principal kinds of verse are given below. The two great classes are the *Ven*, or pure, and *Viruttam* or expanded.

* Layamon's Metrical Chronicle. End of 12th cent. Quoted in Spalding's English Literature.

† Stanza quoted in Tamil Plutarch, p. 114.

‡ Catalogue of Oriental Manuscripts, Vol. I. p. V.

|| The remarks under this head are chiefly abridged from Beschi's Grammar of the Poetical Dialect.

VENPA.—One kind, used in the Kural, resembles the distich, since it consists of two lines. Of these the first must contain four feet, and the second three.

Example.

கண்ணுடைய - ரென்பவர் - கற்றோர் - முகத்திரண்டு
புண்ணுடையர் - கல்லா - தவர்.

Kannudaiya - renpavar - karror - mukattirandu
Punnudaiyar - kalla - tavar.

"They may be said to have eyes who acquire knowledge,—They who learn not, have (as it were) only two ulcers in their face." *Kural.*

But the following kind of *venpa* is most in use.

வெய்ய-குரற்றோன்றி-வெஞ்சினவே-றுட்கொளினும்
பெய்யு-மழைமுகிலைப்-பேணுவரால்-வையத்
திருள்பொழியுங்-குற்றம்-பலவெனினும்-யார்க்கும்
பொருள்பொழிவார்-மேற்றே-புகழ்.

Veyya - kurarronri - vensinave - rudkolinum
Peyyu - malaimukilai - penuvaral - vaiyat
Tirulpoliyum - kurram - palavennum - yarkkum
Porulpolivar-merre-pukal.

"As the clouds which send forth a fearful sound, and are big with the angry thunder-bolt are yet cherished for the rain they pour down; so in the world, he who liberally distributes his wealth is praised, though his many crimes spread darkness around him."

The Naladiyar and most of the ethical works are in the above metre.

ASIRIYAPPA OR AKAVAL.—The number of line in each stanza is not defined; nor is there any settled rule for the number of feet requisite to each line.

சூரல் - பம்பிய - சிறுகான் - யாரே
சூரா - மகளி - ராரணங் - கினரே
வார - லெனிலே - யானஞ் - சுவலே
சார - நாட - நீவர - லாறே.

Sural - pampiya - sirukan - yare
Sura - makali - raranang - kinare
Vara - lenile - yanagn - suvale
Sara - nada - nivara - lare.

"Oh thou who dwellest on the mountain's side, come not by the road where the tangled rattan skirts the silvan

stream, and where the nymphs (who devise) mischief and inflict evil abound. I dread thy journey on that road."

The Nannul is in this metre.

TURAI.—This kind of stanza consists of four lines, each of five feet, and always takes ஏ at its close.

இடையேநேர்-வெண்சீ-ரியற்சீர்-வருமுத-லீரிருசீர்
கடையே-யிடைநிரை-வெண்சீராய்-வெண்டளைக்-காத்தடி
நான்
குடையே-கடையாய்க்-கடைமோனை-நான்கடி-யோரெது
கை.
நடையே-கலித்துறை-யாமெனக்-கற்றோர்-நவின்றனரே.

Idaiyener - vensi- riyarsir - varumuta - lirirusir
Kadaiye - yidainirai - vensiray- vendalaik - katta - dinan
Kudaiye - kadaiyayk - kadaimonai - nankadi - yore- tukai
Nadaiye - kalitturai - yamenak - karror - navinra- nare.

The grammar *Karikai*, treating of Poetry, is in this metre.

VIRUTTAM.—This is the metre in which all the great poetical narrations are composed. It is distinguished into several kinds, all of which contain four lines.

The first example is taken from the *Chintamani*.

தேனி-ரைத்துயர்-மொய்வரைச்-சென்னியின்
மேனி-ரைத்துவி-சும்புற-வெள்ளிவெண்
கோனி-ரைத்தன-போற்கொழுந்-தாரைகள்
வானி-ரைத்தும-ணந்துசொ-ரிந்தவே.

Teni - raittuyar - moyvarais - senniyin
Meni - raittuvi - sumpura - velliven
Koni - raittana - porkolun - taraikal
Vani - raittuma - nantuso - rintave.

"On the top of the high and clustering mountains, covered with honey-combs, when the clouds had gathered together, their abundant streams, resembling lucid rods of silver, uniting filled the whole heavens and poured down in torrents." *Ellis.*

The following is from Kamban's Ramayana:

புள்ளி-மால்வரைப்-பொன்னென-நோக்கிவான்
வெள்ளி-வீழிடை-வீழ்வன-தாரைய

வுள்ளி-யுள்ளவெ-லாமுவந்-தீயுமவ்
வள்ளி-யோரின-வழங்கின-மேகமே.

Pulli - malvaraip - ponnena - nokkivan
Velli - vilidai - vilvana - taraiya
Vulli - yullave - lamuvan - tiyumav.
Valli - yorina - valangkina - mekame.

"Beholding the renowned and mighty mountain shining like gold, the clouds poured down their streams like pensile threads of silver, bounteous as the generous, who, from the impulse of their own minds, dispense their gifts with delight." *Ellis.*

The Tamils have a kind of elegy which they denominate *Ula* or *Malai*, consisting of couplets. The *Parani* also consists of a succession of couplets; but has its lines of equal length. The *Kalampakam* is a sort of poetry in which the author mixes at pleasure all kinds of verse. The *Ammanai* consists of couplets, composed of lines of four feet. The diction ought to be perfectly familiar. This kind of poetry is used in recounting the lives of princes, &c. The following is an example from Tayumanavar :—

பேச்சுமூச் - சில்லாத - பேரின்ப - வெள்ளமுற்று
நீச்சுநிலை - காணும - ணிற்குநா - ளெந்நாளோ.
சித்தந் - தெளிந்தோர் - தெளிவிற் - றெளிவான
சுத்த - சுகக்கடலுட் - டோயுநா - ளெந்நாளோ.

Pessumus - sillata - perinpa - vellamurru
Nissunilai - kanama - nirkuna - lennalo.
Sittam - telintor - telivir - telivana
Sutta - sukakkadalud - doyuna - lennalo.

"When shall I find myself in the ocean of boundless pleasure, never reaching its depths? When shall those who have attained purity of heart find themselves in the ocean of clear healthful water?"

The *Vannam* consists of eight equal stanzas. The following example is from Arunakiri Natar. To enable the verses to be read, the measure is given at the commencement.

Tanetana - Tanana - tanatana - tanana - tanatana tanatana.

Tanatana - tattana - tanta - tanta - tanta - tanat-tanantana.

வசைதவிர் - ககன - சரசிவ - கரண - மகாவிர்த - சீல
சால,

வரமுனி - சித்தரை - யஞ்ச - லஞ்ச - லென்று - வாழ்
வித் - துநின்றன,

Vasaitavir - kakana - sarasiva - karana - makavirta silasala;

Varamuni - sittarai - yansa - lansa - lenru - valvit tuninrana.

Antati.—This means, *from the end to the beginning*. The last word or syllable of a stanza is the first of the succeeding. It is employed in several varieties of metre to assist the memory. The following example is from the Venpapattiyal:—

மதிகொண்ட - முக்குடைக்கீழ் - வாமன் - மலர்த்தா
டுதிகொண்டு - நாளுந் - தொழுது - நுதிகொண்ட
பல்கதிர்வே - லுண்கண்ணாய் - பாட்டியலைக் - கட்டுரைப்பன்
றொல்லுலகின் - மீது - தொகுத்து.

தொகுத்துரைத்த - மங்கலஞ் - சொல்லெழுத்துத் - தானம்
வகுத்தபா - லுண்டி - வருணம் - பகுத்தநாட்
டப்பாக் - கதிகணமென் - றீரைந்தின் - றன்மையினை
செப்புவதா - முன்மொழியின் - சீர்.

Matikonda - mukkudaikkil - vaman - malartta
Dutikondu - nalum - tolutu - nutikonda
Palkatirve - lunkannay - paddiyalaik - kadduraippan
Rollulakin - mitu - tokuttu.

Tokutturaitta - mangkalagn - solleluttut - tanam
Vakuttapa - lundi - varunam - pakuttanad
Dappak - katikanamen - riraintin - ranmaiyinai
Seppuvata - munmoliyin - sir.

"Ever worshipping and praising the flowery feet of Vamen, seated under his moon-like triple canopy, I will declare to the world, fully but concisely, oh damsel whose eyes are like sharp radiant spears, the poetic art.

"It is a rule that in the first word the ten following characteristics should be found united—good omen—precision of meaning—an unequal number of syllables—an initial of the proper order—of the proper gender

—of the right nutritious quality—of the proper caste—of the right star—of the proper animal class—of the right order of feet."

Sintu or Kirtanai.—This consists of four stanzas, the first of which is preceded by a short intercalary line, which is repeated before each of the others. It is reckoned a low order of poetry. It is much used in dramatic composition. The following example is from the Dramatic Ramayana.

பல்லவி

சொல்லும் - சொல்லும் - சுமந்திரரே - நில்லும் - நில்லும்.

அநுபல்லவி

நல்ல - ராத்திரி - இதுபோல் - இல்லை - காணும்
நகர்உள் - ளோர்களும் நீரும் - போக - வேணும்.
அல்ல - நீர்வேறே - சொன்னால் - விரும்புவோ
அணைகடந்த - வெள்ளம் - அழைத்தால்-திரும்புமோ.

Pallavi. (Chorus.)

Sollum - sollum - Sumantirare - nillum - nillum.

Anu Pallavi.

Nalla - rattiri - itupol - illai - kanum - nakarul - lor-kalum - nirum - poka - venum.
Alla - nirvere - sonnal - virumpumo.
Anaikadanta - vellam - alaittal - tirumpumo.

The charioteer returns without Rama.

People. "Tell us, tell us! O Sumantiran, stop! stop! Never was there such a beautiful night. The citizens and you must go. If you refuse, will they be satisfied?

Charioteer. Will the water after it passes the dam return?"

A few other varieties of Tamil poetry may be briefly noticed.

Taladdu.—Cradle songs.

Pillai Tamil. About the childhood of the person whose history is recounted. There are ten stages:

1.—Putting on the arm-rings, with magical rites. 2. First voluntary movement of the child, compared to the motion of herbs by the breeze. 3. Lulling the child in the cradle with songs. 4. The first clapping of its hands. 5. Kissing. 6. Extending its

hands and calling to be taken. 7. Showing the moon to the infant. 8. Amusement of a small drum. 9. Making in play little houses. 10. Drawing little carriages.*

KOVAI.—A kind of poem, commonly erotic.

KUMMI.—A poem intended to be sung with the clapping of hands and dancing.

TAMIL PROSE.

As previously mentioned, Tamil prose literature has received its principal impulse from Europeans. At first the elaborate rules devised for Tamil poetry were applied to prose compositions. A whole sentence was written as if composed of one word. About twenty years ago, the Madras Bible Society resolved to print each word separately and in its natural form, without change or addition of letters, excepting in the case of compound forms of expression, and in such words as are united according to the usage of good writers. The tendency now is to disuse Sandhi, as well as grammatical forms obsolete in spoken language.

There are two extremes in Tamil prose compositions. The native taste loves exaggeration and grandiloquence. Arthur remarks,

"To be called *Maha Rajah*, 'great king,' is a common matter; while 'Prince of the earth,' 'Lord of the four worlds,' and 'Lord of the fourteen world,' are titles at which my unaccustomed ears have often laughed, when the countenance dare not for shame keep them company."†

If writing in English, most Tamils will pick out of the dictionary the longest and most sonorous words they can find. When composing in their own language, words of Sanskrit origin are used to a large extent. Johnson's style may be characterised as their favorite model.

On the other hand, Missionaries have gone upon the maxim, "I had rather speak five words with the understanding than ten thousand words in an unknown tongue." Sanskritised native prose being unintelligible

* Winslow's Dictionary, p. 184.

† Mysore, p. 346.

to the great bulk of their people, they have generally favored a style which may be compared to that of Bunyan's Pilgrim's Progress. With the advance of of education, Native Christians, as a body, will be able to understand works written in more difficult language.

The version of the Scriptures now in progress is an excellent model of style. Simplicity, combined with elegance, is the aim. It will be increasingly imitated and admired, as more correct ideas of style are diffused.

ON THE STUDY OF TAMIL.

Europeans have now great facilities for studying the language. The Rev. P. Percival mentioned to the compiler, that when he first came to the country, more than 30 years ago, a manuscript copy of Beschi's Tamil Dictionary cost him about £10. It can now be purchased for Rs. 1¼ (2*s.* 6*d*). Several Grammars and Dictionaries are mentioned below. An admirable series of books has been prepared by Dr. G. U. Pope. A few introductory remarks may by offered.

It is of the utmost importance that a European should commence the study of the vernacular as soon he lands in the country. Long experience has shewn, that unless he gets over the main difficulties of the language the first year, there is little prospect of his getting over them at all.

The best way of gaining a knowledge of Tamil, is to *imitate a child*. With industry, this is perhaps the great secret of success.

A child first acquires two or three familiar words and *uses* them. His vocabulary gradually extends with his wants. Let the European first learn to pronounce with accuracy three or four words, as water, salt, take, bring, which he can turn daily to account, and let him *always use them when he can*. Every new word and idiom should be entered in a *List*, and revised continually. Each should come as freely as an English term, and be instantly recognized when heard.

Accurate pronunciation should be aimed at from the very first. The different classes of letters, dentals, linguals, &c., should be distinguished. The position of the tongue, &c., in pronouncing them, should be ascertained exactly. This often makes all the difference.

Much should be learned by the *ear* as well as by the *eye*. Persons who spend most of their time in reading, recognise words more by their looks than their sounds. They are unable often to make out what is said to them, and complain that the people speak too fast. By learning by the ear, not only is this difficulty overcome, but often the words are impressed upon the memory by association with some circumstance.

An experienced Civilian in North India wrote as follows ;—

"Missionaries lose a fearful amount of time and energy in what they call studying the language, instead of almost from the beginning mixing freely with the people, and the Vernacular classes of their schools, and picking up the language *viva voce*, as spoken by those around them. How many Missionaries are there who after two or three years of this book labour know in reality hardly any thing of the idiomatic colloquial, which, after all, is nearly all that most of them will want, and without which they can hardly expect to do any good."*

When some progress has been made, the study of books will become of increasing importance.

GRAMMARS.

Grammatica Damulica. Small 4to. 128 pp. By B. Ziegenbalg. In Latin. Halle, 1716. (*Allen* 10s. 6d.)

Grammatica Latino-Tamulica. For the common dialect. By Beschi. This work was written in 1728. The first edition seems to have been printed at Tranquebar in 1739. 12mo. 175 pp. It was reprinted at the College Press of the Madras Government in 1813 ; and at Pondicherry in 1843. (8vo. 245 pp. 1 Re. 10 as.) An English translation by Mr. C. H. Horst, was prin-

* *Calcutta Christian Observer* for 1858, p. 88.

ted at Madras in 1831 by the Christian Knowledge Society. A new translation, by the Rev. G. W. Mahon, was printed in 1848 at the Press of the same Society, 8vo. 146 pp. The selling price is now 8 as. Beschi's Grammar "has been superseded in a great measure by later publications, yet is deserving of an attentive perusal by every Tamil student." Dr. G. U. Pope.

Grammar of the High Dialect of the Tamil Language. By Beschi. An English translation, from the original Latin, by Babington, Madras Civil Service, was printed at the Madras College Press in 1822. 4to. 116 pp. A full explanation of Tamil poetry is given. "An exceedingly correct and scholar-like edition of a most masterly work." Dr. G. U. Pope. Government Book Depôt, Rs. 2.

**Tamil Expositor.* 4to. 92 pp. Madras. 1811. By Tiruvenkadu Subraya Modelliar. "A brief account of its idiom, by way of question and answer."

Rudiments of Tamil Grammar. By R. Anderson, Madras Civil Service. 4to. 184 pp. London. 1821. "An able work, but its usefulness is lessened by its strict imitation of the native grammars." Dr. G. U. Pope. (*Trubner*, 20s.)

Grammar of the Tamil Language. By Rev. C. T. E. Rhenius. 8vo. 293 pp. Government Book Depôt, Rs. 4. "This is a very clear and useful work, and was founded upon that of Beschius. It has gone through three editions, and though not a philosophical grammar, is a plain, useful manual. The syntax is deficient, and the examples are mostly made for the grammar, and not taken from standard Tamil authors." Dr. G. U. Pope.

Abridgement of Rhenius' Tamil Grammar. 2nd Ed. 18mo. 206 pp. American Mission Press. 1845. (out of print.)

Outline of Tamil Grammar. By the Rev. Dr. C. Graul. 8vo. 101 pp. Leipsig. 1855. Sold at Tranque-

bar Mission Press and at the Christian Vernacular Education Society's Depository, Madras. Rs. $1\frac{3}{4}$ "An elegant and scholar-like compendium." Dr. G. U. Pope.

English Grammar in Tamil and English. By J. G. Seymer. 8vo. 497 pp. Though designed for the use of Tamilians studying English, it will be of some service to Englishmen studying Tamil. Church Mission Office, Madras.

Comparative Grammar of the Dravidian or South Indian Family of Languages. By the Rev. R. Caldwell L.L.D. 8vo. 528 pp. London. 1856. This elaborate work has secured for its author a high position among European scholars. Dr. Pope justly remarks that it "throws great light upon every part of the subject. No real student of the language should be without it." The introduction and appendixes contain much interesting information respecting the Dravidian tribes of India. The work is the great storehouse from which much of the materials in the present compilation has been drawn. It is sold at the Government Book Depôts, Madras and Bombay, price Rs. $10\frac{1}{2}$.

Tamil Hand-Book. By the Rev Dr. G. U. Pope. 2nd Ed. 8vo. 413 pp. Madras A. M. P. 1859. A "full introduction to the common dialect on the plan of Ollendorff and Arnold, with copious Vocabularies (Tamil-English, and English-Tamil), appendices containing Reading Lessons, analyses of Letters, Deeds, Complaints, Official Documents, and a Key to the Exercises." A very excellent work, and beautifully printed.

Grammaire Francaise-Tamoule. Pondicherry. 1 Re. 10 as.

DICTIONARIES.

Dictionary Malabar and English. By Fabricius and Breithaupt. 4to. 185 pp. Madras, 1779. 2nd. Ed. Revised by Pæzold and others. 4to 185 pp. 1809. The number of words is about 9,000. It "was written chiefly by Fabricius, when he was in jail, for debt

contracted by standing security for other people. The Dictionary enabled him to discharge his liabilities!" Rev. H. Bower.

Dictionary of the Tamil and English Languages. By Dr. J. P. Rottler. In four parts. The first part was printed at Vepery in 1834. The author died while the second part was passing through the Press. The editorship was then committed to the Rev. W. Taylor. The work forms a quarto volume of 1425 Pages. All words are referred to the simplest roots. It is now sold at the Christian Knowledge Society's Depository, Madras, at Rupees 10. Every Missionary should have a copy.

Tamil and English Dictionary. This work was commenced by the Rev. J. Knight. The Rev. P. Percival and the Rev. L. Spaulding rendered valuable assistance. It was completed by the late Rev. Dr. Winslow, who devoted many years labour to its revision and enlargement. Several Native scholars were also employed. It was beautifully printed by Mr. P. R. Hunt, American Mission Press, somewhat in the style of Webster's English Dictionary. 4to, 976 pp. A very rough calculation gives the number of words as 65,000. The preface states that it contains upwards of 30,000 words more than any similar work. Price 22. Govt. Book Depôt.

Dictionarium Latino-Gallico-Tamulicum. Pondicherry. Rs. 4 As. 6.

Dictionaire Latin-Francais-Tomoul avec Vocabulaire Francais. Pondicherry. Rs. 5 As. 6.

English and Tamil Dictionary. 2nd Ed. 8vo. 970 pp. Jaffna A. M. p. 1852. Rs. 6. Edited by Rev. L. Spaulding. It contains 36,737 words, including all the more important words in Webster's Dictionary.

* *Ouchterlony's English and Tamil Pocket Dictionary.* Vepery Press, 1851.

Nevins' English and Tamil Dictionary. Scottish Press, Madras. 1858.

Anglo-Tamil Dictionary. English and Tamil. Small 4to. 334 pp. By the Rev. P. Percival. About 25,000 words. Government Book Depot Rs. 1½.

Tamil and English Practical Dictionary. Tamil both in Native and Roman character. Square 8vo. 309 pp. By Rev. P. Percival. Govt. B. D. 1. R.

Anglo-Tamil Dictionary. English and Tamil, the latter given both in the Native and Roman characters. Square 8vo. 169 pp. By Rev. P. Percival, Govt. B. D. 12 as.

VOCABULARIES, PHRASE BOOKS, &c.

Bower's Vocabulary. Part I. 8vo. 78 pp. Madras, 1852. English and Tamil, systematically arranged, to advance the learner in scientific, as well as verbal knowledge.

Bower's Vocabulary. Part II. 8vo. 120 pp. Madras, 1852. Terms relating to Christian theology and the religion, philosophy, and mythology of the Hindus.

Both the preceding useful works are at present out of print.

Phrase Book, or Idiomatic Exercises in English and Tamil. 18mo. 343 pp. 8 as. American Jaffna Mission.

Polyglot Vocabulary. English, Telugu, and Tamil, with useful Dialogues, Selections, and a Glossary of Revenue terms. Government Book Depôt, Rs. 2½.

Vocabulaire Francais-Tamoul. Pondicherry. Rs. 2. annas 2.

Lecons Faciles de Francais et de Tamoul. 12mo. 147 pp. Pondicherry, 1850.

Fifth and Sixth Books by Captain Harkness. 8vo. 163 pp. Madras, 1827. Madras School Book Depôt, 1 Rupee.

Robertson's Tamil Papers, Govt. Book Depôt. Rs. 3½.

Tamil Primer for the use of Beginners 8vo. 46. pp. Madras 1861. By the Rev. W. Taylor. For Europeans studying Tamil.

Tamil Vade-Mecum. 8vo. Rupees 12. By P. Singarapelavanderam Pillay. The following is an extract: "In critical sense, according to grammatical form of அத்தாட்சி shows another meaning; that deficience." p. 5.

English and Tamil Vocabulary of Words and Sentences. Parts I and II. each. 16mo. 32 pp. 1 an. C. V. E. S. Familiar words classified.

First Book in English and Tamil. 18mo. 72 pp. 2 as. C. V. E. S.

First Book English and Tamil. 16mo. 2 as. M. S. B. S.

First Book English and Tamil. With interlinear Translation. 2 as.

Second Book English aud Tamil. 16mo. 3 as. M. S. B. S.

Second Book English and Tamil. With Interlinear Translation. 16mo. 2½ as. M. S. B. S.

Course of Reading.

The Rev. Dr. Caldwell was asked to name the twelve Tamil books he would suggest for the study of a young European Missionary, arranging them in the order in which they should be read. He kindly furnished the following list:—

1. Government 2nd Reading Book. Govt. Book Depot.
2. Pope's Prose Reading Book. Book I.
3. Panchatantra. Parts I—IV. Govt. B. Depot. 4 as.
4. History of Nala. Pope's Reading Book. Book III.
5. Minor Poets, omitting the Nitinerivilakkum.
6. Beschi's Instruction to Catechists. C. V. E. S. Depot. 3 as.
7. Government 3rd Reading Book. Govt. B. Depot. 4 as.
8. Uttara Ramayana Charitram.
9. Panchatantra. Part V.
10. Arunachella Puranam. See page 75.

11. Kural. Part I.

12. Naladiyar. Part I.

Scriptures and Tracts should also be included. Of the latter, the "Blind Way" is especially recommended to be read, on account of the poetical quotations, and the Hindu religious technical terms with which it abounds.

The Rev. P. Percival, when questioned by the compiler as to the best specimens of Tamil prose, gave the first place to the Uttara Ramayana Charitram. Next to it, he ranked Beschi's Instructions to Catechists and the Panchatantra.

It will be observed that Dr. Caldwell has entered in his list two or three of the best poems, or at least portions of them. Beschi gave the following advice to his brethren with respect to such works :—

"That the study will be one of considerable difficulty I do not pretend to deny ; but the labour will not want its reward. Among the natives themselves very few can now be found, who are masters of the higher dialect. He among them who is acquainted even with its rudiments, is regarded with respect ; but should he quote their abstruse works he is listened to with fixed admiration ; what praise, then, would they not bestow on a foreigner, whom they should find deeply versed in a science which they themselves consider scarcely attainable ? They will readlly attend to the teaching of one whose learning is the object of their admiration. And as this may evidently lead to the honor of religion, and promote the salvation of those around us, I am satisfied that this consideration alone operating on zeal like yours, will suffice to excite you to the study of this dialect, notwithstanding the difficulties that attend it.

"But since almost all the Tamil works in this dialect are in verse, I trust you will not deem it improper, if I venture to draw your attention to heathen poets, and to the study of poetry. In former times, *St. Jerome* was severely censured for having by the introduction of examples from the poets, sullied the purity of the church with the pollution of the heathen. *St. Jerome* in his learned reply, demonstrates, that the Apostle *Paul* repeatedly cites from the poets in his

Epistles, and that the most exemplary among the Fathers not only made frequent use of illustrations from the writings of laymen, but that, even by their own poetry, they, far from polluting, embellished the church. These remarks apply with particular force in this country, the natives of which are swayed not so much by reason as by authority; and what have we from their own authors to adduce in aid of truth, except the verses of their poets? For since all their writings are in verse, they have reduced to metre their rules of art, and even the rudiments of their language; whence, they naturally suppose, that he who does not understand their poetry, is totally ignorant. Moreover, there are excellent works in Tamil poetry, on the subject of the divine attributes and the nature of virtue; and if by producing texts from them, we turn their own weapons against themselves, they will blush not to conform to the precepts of teachers in whom they cannot glory without condemning themselves. If we duly consider what has been said, we shall be satisfied that, in this country especially, it is highly proper in a minister of the gospel to read the poets, and to apply himself to the study of poetry."

Dr. G. U. Pope's Anthology may be turned to excellent account by a Missionary. Being classified, appropriate quotations on the subjects included may easily be selected.

Proverbs may often be used by Missionaries with admirable effect. Aptly introduced, they will arrest the attention and secure the good humour of a native audience. In 1843, a collection of 1873 Proverbs in Tamil, with their translation in English by the Rev. P. Percival, was published by the Jaffna Book Society, (12mo. 266 pp.) This useful work is now out of print; but *Palamoli Tiraddu*, noticed at page 165 of the Catalogue, will serve, in some measure, as a substitute.

Select Tamil Library.

Every year at least a few new books are published. Information respecting those issued by Religious Societies and Government can be obtained by examining the following Catalogues :—

Madras Religious Tract Society.
 Do. Christian Knowledge Society.
Christian Vernacular Education Society.
Catalogue of Government Book Depot, Madras.
Madras School Book Society.
Tranquebar Mission Press.
Palamcottah Mission Press.
Nagercoil Mission Press.
Jaffna Tract Society.
American Mission, Jaffna.
Pondicherry Press List.

Most of the Catalogues can easily be obtained by giving the address and enclosing an anna for postage.

Books published by natives are sold in the Madras Book Bazar, and to some extent, in every town of any size in the Tamil country. Missionaries at rural stations can obtain copies through friends in Madras. The more expensive books are not kept on sale at the Bazar; but the hawkers can readily procure them. A good Tamil book-shop is a want. There are a few small shops where publishers sell their own books; but none where any large collections are kept. The following are some of the principal of this class :—

மணலி பெரியதம்பிமுதலியார் - 73 கோவிந்தப்பநாய்க்கன்தெரு - பெத்துநாய்க்கன்பேட்டை.
சிந்தாத்திரிப்பேட்டை, நாராயணசாமிமுதலியார்.
சூளை லங்கர் பாப்பையர்சாலை, மதுரைமுதலியார்.
மேற்படி பு. சபாபதிமுதலியார்.
ஞானவுணர்த்துதல், கிறிஸ்துநாதர் அநுசாரம்.
ஞானமுயற்சி, தெய்வப்பரிட்சை, and சத்தியவேதப்பரிட்சை.

A list of Books suggested for a Missionary's Tamil Library is given below. Many others will be useful for certain objects; but those named are specially recommended for his own study, or for reference as other duties may permit. Some useful tracts for circulation are also mentioned.

Protestant Books and Tracts.

The Bazar Book, Test of Religions, Three Way-Marks, Sastirakummi, Commentary on Gospels and Acts, Christian Minister, Christian Lyrics.

The following are some of the most popular tracts for Hindus, issued by the Madras Tract Society: No. 40 The Blind Way. 36. The Hindu Triad. 63. Essence of Wisdom. 77. Jewel Mine of Salvation. 91. Test of Hinduism. The following are good simple tracts: No. 13. The Doctrine of the Soul. 11. Justice and Mercy Displayed.

Among the Tracts published by the South Travancore Tract Society may be mentioned: 17. Choose the Best. 3. Spiritual Teaching. 4. The Good Way. 24. Destruction of Superstition. 27. Educate your Children. There are several good handbills published by the same Society. A list of the prices of the Tracts may be obtained on application to the Missionary in charge of the Press at Nagercoil.

The Jaffna Tract Society has issued a large number of Tracts; but many of them are now out of print. The following are a few which have been specially recommended: 24. Good Counsel. 28. The Accepted Time. 36. Good Opportunity. 40. The Spiritual Touchstone. 56. Heathen Festivals. 71. Evidences from Hinduism. 73, 74. Mother's Manual. 84. Self-Examination. 87. Natural and Revealed Law.

Roman Catholic Books.

Beschi's work for Catechists has already been noticed. The following are others which a Missionary may read with advantage. The Tamil is, in general, very good, and some valuable illustrations may be collected from them:—

ஞானவுணர்த்துதல், கிறிஸ்துநாதர் அநுசாரம், ஞானமுயற்சி, தெய்வப்பரிட்சை, and சத்தியவேதப்பரிட்சை.

Native Books.

Hinduism.—Arunasala Puranam, Attisudi Puranam, Periya Puranam Vasanam, Saiva Samaya Vilakka Vina Vidai, Tevara Patikam, Tiruvasakam, Viruttasala Puranam, Kanta Purana Sarukkam; Nalayira Pirapantam, Tatvatroyam; Avirotavuntiyar, Gnana Vasiddam, Kaivallayanavanitam, Paddanattupillai Padal, Pakavat Kitai, Pattirakiriyar Palampal, Pirapota Santirotayam, Tayumavar Padal, Vetanta Saram, all the Sattar poets, Irusamaya Vilakkam; Almanac, Pansa Padsi Sastiram.

Ethics.—Tamil Minor Poets, Kural, Naladiyar, Palamoli Tiraddu, Pope's Anthology.

Medicine.—Akastiyar Vayittiya Rattina Surukkam, Waring's Bazar Medicines.

Poetry.—Arissantira Puranam, Makaparatam, Nala Venpa, Naidatam, Ramayana, Tanipadal Tiraddu.

Tales.—Katamansari, Katasintamana, Panchatantra, Pope's Prose Reading Book, Ramayana Uttara Kandam, Vinotarasamansari.

Dictionaries and Grammars have been previously described.

NEW TAMIL PUBLICATIONS WANTED.

One great object of this publication is to aid in showing which books are most wanted in the Tamil language. The Catalogue will afford some assistance in the preliminary inquiry, what books already exist? As the whole subject has necessarily come under the review of the compiler, he may be allowed to offer a few suggestions.

Books for Christians.

These be noticed under two heads—reprints and new publications.

Reprints.—There are a few valuable works of which the editions are now exhausted. Among them may be specially mentioned the following :—

Bower's Theological Dictionary. Though there is a small Bible Dictionary available, published by the C. V. E. S., Mission agents and the more intelligent private Christians require a larger work.

The Pilgrim's Progress. The Madras edition of Part I. is out of print. A new translation of both parts was published at Jaffna some years ago. If copies are still available, they should be kept on sale at Madras; or the work should be re-printed. It is very undesirable that such a treasure should not now be procurable on the continent.

Bunyan's Holy War. This has been out of print for many years. A sort of Hindu Holy War is noticed at page 134.

Doddridge's Rise and Progress of Religion. An edition, adapted to India, was published in Calcutta. It was printed in English and Tamil at Jaffna in 1848. The Tamil alone, with any requisite changes, should be republished.

Bower on the Creed. This is abridged from Pearson, with adaptations to India. It contains 224 pp. Perhaps it might be enlarged with advantage.

Pike's Early Piety.

Ayah and Lady.

Little Henry and his Bearer.

Daily Text Book.

Analysis of the New Testament.

Bower's Lectures on the Moral Law.

Harmony of the Gospels.

New Publications.—The chief desideratum is a complete *Commentary on the Scriptures.* It must be confessed that there are difficulties connected with the publication of such a work. For the present, it will be consulted almost entirely by Mission agents. In 1860 the Christian Vernacular Education Society published a Commentary on the Gospels and Acts, a volume of 1144 pages octavo. For convenient refer-

ence, the text was printed with the notes. The latter are about the same length as those in the Family Bible of the American Tract Society, occupying three octavo volumes. From the difference in the size of type, a corresponding work in Tamil would form six octavo volumes. Yet the great complaint about the Commentary issued by the C. V. E. S. is its brevity. In spite, however, of this objection, a general Commentary on the Scriptures is very desirable. The text may be printed in small type to occupy less space. By the time the Commentary on the New Testament can be completed, the standard version of the Old Testament will have made sufficient progress to enable it also to form the text for the Old Testament.

Already commentaries on a few separate books have been published. Others are in progress, including Hodge on the Romans, and a full exposition of Galatians by the Rev. E. Lewis.

The brief general Commentary may suffice for the present on certain books: expositions of the books particularly demanding fuller comments can be added by degrees.

A good *Church History* in Tamil is still a great want. The little popular treatise by Barth is far below the requirements of Mission agents. The abridgment of the work by Goodrich, in the Tamil Quarterly Repository, might be examined; but as the original was published in 1833, probably a more recent treatise should form the basis of the publication required.

The following are the names of some English works, which, if *re-written and adapted** to India, would be useful :—

Angus's Bible Hand-Book. (Might be published in parts.)

Connection of Scripture History.

Hall's Contemplations.

* This limitation must be borne in mind. Mere translations, especially in some cases, would be of very little value.

Scripture Characters.
Krummacher's Elijah.
Baxter's Guide to Heaven.
Do. Saint's Rest.
Pike's Guide for young Disciples.
Abbott's Young Christian.
Kennedy's Divine Life.
Self Improvement.
Flavel's Husbandry Spiritualized.
Christian Martyrs.
The Book and its Story.
History of Christianity in India.
Oriental Christian Biography.
Life of Oberlin.
Anecdotes (see Vols. published by R. T. S.)

A complete translation of A Kempis on the Imitation of Christ has been printed at Pondicherry. Perhaps it might be reprinted with advantage, omitting any parts considered objectionable by Protestants. It must be admitted, however, that the abridgment by Dr. Schmid, now on hand at the Madras T. S. Depository, has met with scarcely any sale. Perhaps the little work is not known. One or two other Roman Catholic books might, perhaps, be reprinted after careful revision.

A good native Christian poet of Jaffna, Mr. J. Evarts, under the superintendence of the Rev. C. MacArthur, is preparing what may be termed a Bible Purana. The portion published has been very well received at Jaffna. The great objection to Tamil poetry in classic style is its unintelligibility to ordinary readers. The Rev. S. Winfred has commenced a History of David in Ammanai verse, which is written in a much simpler style. The Tanjore poet left several works in manuscript, which might be printed with advantage.

Christian Publications for Hindus.

It is to be lamented to what a small extent Christian Literature has yet reached Native channels of circulation. The compiler has repeatedly visited the Native book-market and examined the bundles of books carried round by hawkers. He remembers meeting with only one publication among them all which was written by a Christian, and that was in poetry. There are serious obstacles to be encountered. Much is said about "sensation" novels at home, but the most stirring of them and even nursery stories about Jack the Giant-killer, and his seven league boots, are stale and flat, compared with what is provided for the Hindu in his own literature. M. Williams thus contrasts Greek and Hindu mythology :—

"In the Iliad and the Odyssey, a god is little more than idealised humanity. His form and his actions are seldom out of keeping with this character. Hindu mythology, on the other hand, springing from the same source as that of Europe, but, spreading and ramifying with the rank luxuriance of an Indian forest, speedily outgrew all harmony of proportions, and surrounded itself with an intricate and impenetrable undergrowth of monstrous and confused allegory. Doubtless the gods of the Indian and Grecian epics preserve some traces of their common origin, resembling each other in various ways; interfering in human concerns, exhibiting human infirmities, taking part in the battles of their favourite heroes, furnishing them with celestial arms, or interposing directly to protect them. But even in the Ramayana, where Hindu mythology may be regarded as not fully developed, the shape and operations of divine and semi-divine beings are generally suggestive of the monstrous, the frightful, the hideous, and the incredible; the deeds of its heroes, who are themselves half-gods, transport the imagination into the region of the wildest chimæra; and a whole pantheon presents itself, teeming with grotesque and unwieldy symbols, with horrible creations, half-animals half-gods, with man-eating ogres, many-headed giants and disgusting demons, to an extent which the refined and delicate sensibilities of the Greeks and Romans could not have tolerated."

One effect is noticed :—

"The capacity of an uneducated Hindu for believing the grossest absurdities, and accepting the most monstrous fictions as realities, is apparently unlimited. Even a decent approximation to the actualities of real life is too insipid for his glowing imagination. Hence the absence of all history in the literature of India. A plain narration of facts has no charm whatever."*

It is of great importance in providing publications for the heathen to begin with something familiar. Strange names at the outset have a very repelling effect. Abstract truth is nearly as bad. Christianity alone, almost in any shape, has little attraction. The compiler has been connected, more or less, with tract circulation in the East for about 20 years. He is obliged to confess that the instances which have come under his notice are exceedingly rare of a Hindu asking for a tract which contained nothing but the Gospel. Nearly every publication which may be characterised as at all popular, refers at some length to heathenism. This, indeed, is easily explicable. Hinduism is familiar to the people, and a subject of interest ; Christianity is new, and its pure truths are distasteful to the carnal mind.

The plan already adopted to some extent might be pursued still further—viz., starting with well-known Hindu topics, and gradually unfolding Christian truth. The Calcutta Tract Society has published a series of tracts on Siva, Durga, the Ganges, &c. ; the Bombay Tract Society has issued Tracts on some popular shrines. In the hands of native writers, such publications are liable to become mere attacks on Hinduism ; but this can be guarded against, and much instruction communicated. Christian truth may sometimes be impressed more forcibly by comparing it with the errors of Hinduisms. A courteous tone should be adopted throughout. "Speaking the truth in love," should be the motto.

Matters connected with the daily avocations of the

* Indian Epic Poetry, pp. 49-50.

people are other good subjects to begin with. Most of them being engaged in agriculture, tracts on sowing, reaping, the barren mango-tree, paying tax to Government, &c., would come home to them.

Our Lord's parable of the Prodigal and several others, can be appreciated by all.

Poetical Tracts are specially wanted for the Heathen. The Committee of the South Travancore Tract Society have acted wisely in issuing several of this description.

The large number of works on Vedantism, prepared for every grade of the Tamil community, must strike all who examine the catalogue. It is very desirable that two or three good treatises, in refutation of them, should be prepared.

Probably some materials for publications for Hindus might be collected from the Roman Catholic books mentioned at page xliii.

Efforts to call forth Native Writers.

Most of the Christian books which have appeared in Tamil have been translated by Natives under the direction of Europeans. Original compositions by them are, however, the great want, and of these very few have been produced. Of Protestant Christian books in prose, there are only two of any size from the pens of native writers. Only natives can fully enter into the feelings of their countrymen. In many cases the arguments and illustrations, which seem most convincing and telling to a European, fall without weight; while others, which he would almost laugh at as absurd, carry irresistible force. Additional exertions should, therefore, be made to secure the co-operation of native writers. Missionaries should encourage their agents to undertake the preparation of suitable works. The offer of rewards for the best compositions on specified subjects has already been repeatedly tried with success. It would be well to adopt the plan more frequently. Short and easy compositions should be selected.

GENERAL LITERATURE.

One of the greatest wants in Tamil is a supply of interesting general literature of a wholesome character. Without being directly religious, the tone should be such as would commend itself to a Christian mind. It is to be hoped that the Madras School Book Society will make an effort in this direction, and that all other available agencies will do what lies in their power.

With the masses, it is still the mythological period. They will require appropriate intellectual pabulum. Education, however, is spreading, and every year there will be an increasing demand for works of a higher character.

It will be observed that the department of Natural Science is almost a total blank in Tamil literature. The best mode of rendering scientific terms has been the subject of much discussion. Some would transfer the English terms ; others would compound existing words to prevent the foreign phraseology rendering the subject distasteful ; while a third course is to adopt both plans in certain cases. It has also been suggested that there should be two nomenclatures—scientific terms for students, and popular terms to be used in works for general readers.

Dr. Green, Medical Missionary, Jaffna, has devoted considerable attention to the subject. He suggests the following Rules :—

I. Aim to have each Term apposite, brief, and euphonious.

II. Seek for it first in the TAMIL, thus ;

1. Prefer a simple or compound word in common use ; or,

2. If none, appropriate some abstruse but aptly characteristic word ; or,

3. Compound a word by the union of two or more apt simples ; or,

4. By the union of an apt particle and root ; or,

5. Modify some apt radical word by ending it euphoniously in any ordinary form ; or,

6. Adopt a word having the same meaning as the original of the English Derivative ; or,

7. When there are several words for one meaning ; or several meanings for one word ; restrict as may be requisite, to designate the specific object.

III. Failing to secure a satisfactory Term in the Tamil, seek it in the SANSCRIT, thus ;

1. Consult an English and Sanscrit Dictionary and select from that ; or,

2. Select from a Sanscrit and English Dictionary.

3. Prefer a Term sanctioned by both ; or,

4. Should no specific Term be found, appropriate some word not in common use, which is expressive of one or more characteristics of the object to be named ; or,

5. Compound a word by the union of two or more apt simples ; or,

6. If it better suit the case, either construct a Term by the union of an appropriate particle and root ; or,

7. Adopt a word having the same meaning as the original of the English derivative.

8. When there are several words for one meaning, or several meanings for one word, restrict, as may be requisite, to designate the specific object.

IV. Finding no Term either in Tamil or Sanscrit transfer the ENGLISH.

1. Write the word according to its elementary sounds.

2. Modify it when requisite, by the addition of an appropriate particle.

3. In compounds, if there be for any member, a good common Tamil word, use it, combined with the English word.

V. Inflect all Terms according to the Rules of Tamil Grammar.

Examples.

Anthelmintic, கிருமிக்கொல்லி. (T. 3.)
Eschar, இறந்தை. (T. 5.)
Dysentery, அதிசாரம். (S, 1.
Dysmenorrhœa, துறுதிசலே. (S. 2. 6.)
Demulcent, சாமகம். (838-S. 3.)
Albumen, தவளம். (White, 441. S. 3, 4.)
Ether, இதர். (E. 1.)
Gum Arabic, அரப்பிப்பிசின். (E. 3.)

UNIVERSITY AND GOVERNMENT SCHOOL TEXT-BOOKS IN INDIA.

Sad is the condition of the great majority of educated youths in India. They have been sufficiently enlightened through English science and literature, taught in Government Colleges, to be convinced that their ancestral faith is a mere invention of the Brahmans. Did they stop here, this would be a gain; but the conclusion which they generally draw is, that *all religions* are cunningly devised fables. In some respects they are in a worse position for arriving at the truth than the illiterate peasant, who believes that God has spoken to man.

It cannot be denied that such young men are tempted to act upon the maxim, "Let us eat and drink, for to-morrow we die." If, in accordance with the rule of professed religious neutrality, the only effectual safeguard against the snares of youth must not be mentioned, it is doubly incumbent upon all connected with Government education in India that allurements to vice should not be presented. Where conscience has few supports, where temptations beset on every side, where youthful passions are wild and strong, the utmost jealousy should be shown of every thing calculated to have an injurious moral tendency.

It is deeply to be regretted that, in some cases, in the selection of Vernacular books, sufficient care has not been taken. The Director of Public Instruction for the North-West Provinces, in his Report for 1863-64, has the following remarks :—

"The Urdu subjects for the current year are not desirable books to place in the hands of students. The books I take exception to are the *Nasr-i-be-Nazir*, *Fasanah-i-Ajaib*. To these may be added "Selections from the Poets," (for the same examination) published by authority, on the subject of which I have been addressed by a gentleman recently in charge of a large private (affiliated) institution. He says (March 1864) 'Our head maulvie told me that the book was so immoral and *khrab* (bad) in every way, that no respectable Mahommedan would allow his son to read

it.' Yet the book must be digested for examination, whether moral or immoral."

It would appear from the above, that the professedly *Christian* men connected with the first University in India prescribed a book which "no respectable *Muhammadan* would allow his son to read."

The Madras University selected for examination in 1864 and 1865 portions of the *Naishadam*. Some expressions in the poem would amuse a European. The heroine is said to have had eyes reaching to her ears, and a waist as slender as a flash of lightning! The work, however, is so fascinating to a Tamil, that it has been called "the nectar of poets."

The portion for the First Examination in Arts in 1864 included 272 stanzas, as given in the edition published by the Director of Public Instruction. There are several stanzas in which Damayanti is described in a voluptuous style, with allusions to her breasts. To understand fully the poem, students would require to refer to the complete Native edition with the commentary. As the verses are numbered differently, all of them would have to be examined. In their search they would find, in compliance with the rules of Tamil poetry, a glowing description of *every* member of Damayanti. In preparing for the examination for 1865, they would come across, in the complete edition, the scenes which took place in the bridal bed-chamber: also as laid down in the Grammar, *Agaporul*.

It has often been noticed that a Hindu pundit, instead of passing over anything indelicate, seems to revel in it, and delight in explaining it in disgusting detail.

Such a work as the Naishadam, even though expurgated, should be struck out of the university list, and excluded from schools.

In the case of young men anything having an immoral influence is chiefly to be dreaded. With regard to younger pupils, all encouragement of superstitious errors and inculcation of idolatry, have likewise to be guarded against.

The Vedas have never been translated into Tamil; the writings of Auvaiyar, Tiruvalluvar, and other poets, form the real moral and religious code. They are taught in every native school, and their *dicta* are received as infallible truth. The bulk of the verses are unobjectionable; some of them are of great beauty and excellence. There are, however, intermingled passages, inculcating idolatry and superstition of various kinds. The following may be quoted as specimens from the edition of the Tamil Minor Poets, printed at the Public Instruction Press for use in Government Schools :—

Invocations.—"Milk, sweet honey, syrup, and grain, these four mixed together, to thee will I give. Do thou O majestic, noble, elephant-faced one, thou holy jewel, grant me the three kinds of Tamil common in the world." p. 28.

"Let us ornament our heads with the wonderful flower, the foot of the five-handed glorious one, who is the mystic syllable, OM." p. 14.

Worship of Vishnu.—"Serve Vishnu." p. 6.

Worship of Siva.—"To those who meditate on Si-va-ya-na-ma, there will be no suffering at any time: this is the way of overcoming the decree of destiny; this is true wisdom; but fate will be the cause of all other occurrences to men." p. 31.

Rubbing of Sacred Ashes.—"The forehead without sacred ashes is void of beauty." p. 31.

Pantheism. "He will not make any distinction saying, 'This is good and this is bad,' 'I did this and he did that,' 'This is not and this is;' but in his state of perfection, it will be true of him that 'he himself is that,' (meaning God).—p. 36.

Fatalism and Transmigration. "Each must enjoy the fruits of his actions done in former births according to what Brahma has written (on the forehead). Oh king, what shall we do to those who are angry with us? Though the whole town together be opposed to it, will destiny be frustrated?"—p. 34.

Although in these days of religious indifference, the worship of "Jehovah, Jove, or Lord," may be regarded with equal eye, every right-minded Christian will shudder at countenancing in the slightest degree the crime of high treason against the God of heaven. The

British Government rightly puts down, with a strong hand, rebellion against itself; it forbids the teaching in its schools of the blessed words, "Believe in the Lord Jesus Christ, and thou shalt be saved;" yet in Government school-books youths are taught to worship the gods of the Hindu pantheon, and to believe that their foreheads are void of beauty unless they bear the mark of rebellion against their Creator.

There is another important point requiring attention. All Europeans probably agree that the foulest blot on the moral character of the Hindus is INSINCERITY. There is consequently no virtue more desirable than a *manly ingenuousness*. One of the books most frequently prescribed for the Madras University Examinations is the *Panchatantra*. One entire section (Part III.) is devoted to teaching how to overcome enemies by false professions of friendship. In some other parts of the work, successful trickery is virtually applauded and held up to imitation. Part I., on causing divisions between friends, is also objectionable.

It may be said that the University selects books simply on account of their literary merits, and that neither their religious opinions nor their morality are endorsed. Any such excuse reminds the compiler of another, "As a madman who casteth fire-brands, arrows, and death, so is the man that deceiveth his neighbour, and saith, am not I in sport?"

Duty of the Universities.

The foregoing statements are made solely with the design of securing a remedy. There is one which may easily be adopted. Last year the Punjab Government appointed a Committee to select unobjectionable books for the study of Civil Servants. Let the Universities follow the same course. The choice of vernacular books should not be left to sensual Muhammadans and Hindus, nor even to Brahmanised Englishmen. By careful selection, a sufficient number of suitable extracts may be obtained.

TAMIL TYPOGRAPHY.

A few remarks under this head may not be uninteresting.

European Printing.—The first Tamil types seem to have been cut at Amsterdam in 1678, to express the names of some plants in the large work, *Horti Indici Malabarici*. Ziegenbalg asserts, however, that they were so bad, that even the Tamils themselves could not make them out.* It would appear that the next attempt was made at Halle, about 1710, to supply the Tranquebar Mission. Fenger says, "The people there, though unacquainted with the Tamil language, succeeded in making some Tamil letters, which they hastily tried and sent to Tranquebar; where the first part of the New Testament, as well as other things, was printed with them. This sample, the very first thing ever printed in Tamil characters, was the Apostles' Creed, and the friends at Halle when they despatched it with the printing-press, requested soon to be requited by a copy of the New Testament in Tamil."† The printing of the New Testament was completed at Tranquebar in 1715.

The type first cut at Halle is about equal to the size called English. Smaller founts were cut afterwards. A specimen is given of a part of Arndt's "True Christianity," printed at Halle in 1751.

Founts of type were subsequently cut in India. Printing was carried on, both on the continent and in Ceylon. In 1761 the Madras Government allowed the Vepery Missionaries the use of a press taken at Pondicherry. The second specimen of printing shows the state of Tamil printing previous to recent improvements.

Tamil typography owes its present excellence mainly to Mr. P. R. Hunt, of the American Mission Press. With much labour, he superintended the cutting of the punches of several founts; the smallest size (brevier) he had prepared in America. Mr. Hunt has produced

* Preface to Grammatica Damulica.

† History of the Tranquebar Mission, p. 87.

HALLE, SAXONY. 1751.

MADRAS, 1854.

AMERICAN MISSION PRESS, MADRAS, 1865.

BAD.

MEDIUM.

GOOD.

the smallest vernacular edition of the Scriptures ever yet issued in India. The American Mission Press has also raised the standard of printing throughout the Tamil country.

Native Printing.—The Rev. W. Taylor states* that up to 1835 the only Tamil works printed by Natives were the Kural and some trifles by Auvaiyar. In that year Sir Charles Metcalf removed the restrictions on printing, and soon afterwards native presses began to to be established.

In 1863 ten Native Presses in Madras, printing in Tamil, furnished returns of their publications. There are several more presses. Generally they are on a very small scale. According to Hindu custom, related families herd together. A wooden printing press is owned in common ; some members act as printers ; others attend to sales. This, indeed, was the early practice in Europe. Hallam says "The first printers were always booksellers, and sold their own impressions. These occupations were not divided till the early part of the sixteenth century."†

Three or four native printers have iron presses, and even claim to hot-press their sheets. Some books printed by them are of very fair workmanship. Three specimens of native printing are given—bad, medium, and good.

By the new scheme of taxation in the Madras Presidency, every Printing establishment is to pay Rs. 50 annually for a license. It is said that this will cause some of the smaller presses to be given up.

Charges.—When natives print for themselves, the rates are low. 500 copies of a half sheet demy, containing 12 pages the same size as this work, cost from Rs. $1\frac{1}{2}$—2 (3s.—4s)‡ if a wooden press is employed. If printed by an iron press and hot-pressed, the charge is Rs. $3\frac{1}{2}$. The terms for binding are equally low. A work containing 100—200 pages 8vo. is half bound in

* Catalogue, vol III. p. 21.
† Literature of Europe, Vol. 1. p. 244.
‡ Exclusive of paper.

cloth for half an anna, or $\frac{3}{4}$d. In this case, however, the book is stitched, not sewed. A volume of 400 pages 8vo. in the usual style of bazar books, is bound for one anna. The rates, of course, are higher for superior workmanship.

A tale or drama containing about 100 pages, 8vo. half bound in cloth, is sold for about $2\frac{1}{2}$ annas, ($3\frac{3}{4}$d.); works which have a small circulation are more expensive. The medium specimen of native printing is a part of the dramatic Ramayana. The work forms an octavo volume of 394 pages. The compiler paid 12 annas (1s. 6d.) for a copy. The best specimen of native printing is a part of an edition of the Kural, containing 389 pages 8vo., strongly bound in sheep. The price was Rs. $1\frac{1}{4}$ (2s. 6d.) As Europeans almost invariably are charged more than Natives, the usual selling prices are probably lower.

Book-hawking, &c. The agencies for the circulation of Native books are effective. As already mentioned, Tamil books may be purchased in the bazars of every town in the country. The Rev. J. F. Leeper kindly caused inquiries to be made at Combaconum about the books sold there. He obtained a list of 296. The Rev. J. Guest, by similar investigation, secured 430 names at Tanjore; and the Church Mission writer, 184 titles of books sold in Tinnevelly.

It has been stated that the printers generally sell their own publications. Many of them are taken by book-hawkers, though men of this class are frequently relatives of the printers. Often the book-hawkers have small boys with them, to help in carrying their stock. A little fellow told the compiler that he got 12 annas (1s. 6d.) a month as wages.

During the early part of the day, many of the book-hawkers perambulate the town; in the afternoon they resort to the market, but a few spend the whole day there. In the evening about 25 book-hawkers may be seen at the bazar, sitting behind their piles of books. The book-hawkers visit the principal temples in the neighbourhood, when feasts are held, and large num-

bers of people assemble from different parts of the country.

The ordinary book-hawkers do not sell Christian books. There is little demand for them on the part of the people. Another objection is that the system of trade allowances has been adopted only to a very limited extent in the Madras Presidency. The Madras Tract Society does not appear to make any reduction to the trade. It is true that the prices are moderate, and book-hawkers might raise them. However, it would perhaps be desirable to permit book-hawkers to purchase at lower rates. The Christian Vernacular Education Society allows 12½ per cent. ; but this is insufficient. If ever Christian publications are to be extensively circulated, they must find their way into the ordinary channels. The subject deserves more attention than it has received. The just remark was made in a Report of the Calcutta Vernacular Literature Society, "As much energy must be devoted to securing *a circulation* for books as is expended in their *preparation*, or they will lie as lumber on the shelves."

Copyrights.

A considerable number of native books now bear on their title pages, "Registered Copyright." This is always printed in English, being considered much more effective in that language. Sometimes it is expressed, "Rehistered," "Coby Right," "Copy write," &c. During the recent trial at Bombay, Mr. Howard said, "The earlier books printed by Government are not registered. The mark of their being registered must have been put upon them as a matter of routine." It is possible that at Madras some books may also be marked as registered, though such actually is not the case.

Native publishers tell the compiler, that at the Department where books are registered, the grand consideration is the fee of Rs. 2. Books existing in manuscript over the country, and professedly written at the commencement of the Kali Yugam, or Iron Age, are claimed as copyright by the first man who gets them

registered. The compiler is told, that in some instances parties enter books which they propose to publish, without doing so.

The fact that every case about the violation of copy right must come before the High Court of Judicature, is a great bar on both sides to the institution of suits. One, however, was decided on May 23, 1865. A Native Doctor demanded Rs. 5,000 damages from two Native book-sellers for reprinting a well-known Medical treatise, *Patartta Kuna Sintamani* (See page 175), claimed as copy-right. The Court ordered a "perpetual injunction," restraining the defendants from further selling the book, and decreed that the defendants pay Rs. 5 damages, with Rs. 578 costs.

While original works should receive due protection, it is questionable whether old books, of which numerous manuscript copies exist, should be registered.

Native publishers complain much about the necessity of going to the High Court in a suit. A cheaper and more summary process seems preferable.

DUTY OF GOVERNMENT WITH RESPECT TO VERNACULAR LITERATURE IN INDIA.

The Fourth Session of the International Statistical Congress was held in London in 1860, under the Presidency of the late Prince Consort. Mr. Monckton Milnes, in bringing up the Report on the Statistics of Literature, made the following remarks :—

"I think that all the members will agree in this, that the Statistics of Literature are in truth the complement and crown of the Educational Statistics of a country. We can show by Educational Statistics what we teach, and we may show by our books what we have learnt. Therefore I think that every body will agree that the Statistics of Literature are as necessary as Educational Statistics." p. 126.

The subject has received some attention in India. In 1865 the Bengal Government published in its Records a Catalogue of Sanskrit and Bengali publications, compiled by the Rev. J. Wenger, Officiating Bengali

Translator. The following is an extract from the Introduction to the Catalogue :—

"In the year 1863, the Director and Vice-Presidents of the Royal Asiatic Society of Great Britain and Ireland applied to Her Majesty's Secretary of State for India, for assistance in rendering available to Scholars in Europe a knowledge of the current literature of the people of this country. They said :—'It is doubtless well known to you that of late years the Hindoos have shewn great literary activity, partly by editing numerous texts of their ancient Sanscrit literature, partly by translating English and Sanscrit works into their Vernacular dialects, and partly by producing original compositions on subjects of a political, scientific, and religious character. But though these books are very numerous, and in many respects important, and though they have an extensive circulation among the Natives of India, only a very inconsiderable portion of them is at present accessible to European Scholars; and the knowledge of these few is, in most instances, due to chance, or to the good-will of disinterested persons residing in India. It is unnecessary for us to dwell on the serious hindrance which has arisen from this circumstance to a proper appreciation of the actual condition of India and its inhabitants, equally from a scientific and a political point of view, and in some degree, we may add, to a proper administration of the country itself. Frequent attempts have, indeed, been made by scholars and booksellers in this country to remove this impediment, but they have hitherto proved unavailing. It is, therefore, our conviction that there is here an urgent necessity for the authoritative assistance of Government, and that by this means alone the claims of oriental studies in England can be adequately satisfied.' To carry these wishes into effect, it was suggested that a catalogue of past publications might be prepared, so far as the means at command would allow; and the Local Governments were requested to furnish the information desired by the Royal Asiatic Society in the form of an Annual Return, as well as to follow out systematically the long standing instructions of the late Court of Directors, for transmitting to England copies of all works of interest and importance issuing from the Press in India."

The means adopted by the Government of India to

carry out the objects proposed by the Asiatic Society are quite unsatisfactory.

1. *The Returns are very incomplete.*

The following extract from the Introduction to the Bengal Catalogue will show some of the difficulties to be encountered at present :—

"The Rev. J. Robinson (Bengali Translator to Government) visited personally some of the Presses in Calcutta, but failed to obtain from them the precise information which he desired. Thus, for instance, the Bidyaratna Press supplied him simply with a list of the titles of the books printed at that establishment, but the number of copies printed or disposed of was not mentioned, and the prices of some publications only were given. At some other establishments only Catalogues of books on sale could be obtained, which did not afford the required details. In April last Mr. Robinson proceeded to Dacca, and succeeded in obtaining returns from three Presses there, *viz.*, the Sulabh Press, the Bengalee Press, and the New Press. Those of the first-named establishment were the most satisfactory : those of the two others were less complete, but more satisfactory than any obtained in Calcutta.

"The sources of information being thus imperfect, Mr. Wenger endeavoured, after Mr. Robinson's departure for Europe (early in June), to supplement them in various ways. Mr. Robinson, junior, the assistant Bengalee Translator, devoted much time to visiting various native Printing Establishments in Calcutta, but with indifferent success. He obtained, however, several catalogues of Bengalee publications on sale at the Native book-shops, and these have been diligently consulted. Mr. Wenger also tried to obtain information in a private way, and gleaned some items of statistics that could not have otherwise been accessible. He also inspected the advertising columns of Native newspapers, and also the published Reports of the Calcutta Auxiliary Bible Society, and the Calcutta Christian Tract and Book Society."

If the personal visits of the Government Translator were attended with such results, it may easily be understood that applications by letter for returns would be still less successful. Except in the case of presses under

European management, the present returns sent to England do not probably include half the books actually published. The managers of the native presses know that, if they choose, they can "laugh at the beards" of those who apply for information. They suspect that it is sought for with no good design so far as they are concerned, or at least that it will give them useless trouble.

The importance of complete information is evident. The first proposition adopted by the Section of the International Congress on the Statistics of Literature was the following, drawn up by Mr. Winter Jones and Mr. Watts, both of the British Museum :—

"1. The literary statistics of a country ought to embrace all that is the result of the exercise of the human intellect, so far as the same is manifested through the Press. The most ephemeral street ballad must find a place in its details, no less than the work of the highest scientific character. The Press is called into operation so generally, its use is so necessary for the diffusion of information, so indispensable for the successful accomplishment of many of the most important transactions of life, that its statistics embraces, perhaps, a wider field than that of any other branch. It affords an index to the material, intellectual, and moral condition of a nation, and if carried sufficiently far, will show the special character of the industry of every country."

2. *The defective information collected at present is, in most cases, not accessible to the public.*

Something has been done. The Bengal Government has published three catalogues, and the Bengali newspapers are reported upon weekly. A few years ago, a meagre report on the Native Press was published by the Government of the North-West Provinces. The compiler is not aware ofany other available sources of information. The Madras Director of Public Instruction very courteously allowed him to examine the manuscript returns in his office ; but in this manner the statistics of only one division of India can be obtained, while it involves copying all details required.

What is suggested may now be noticed :

Classified Catalogues of Existing Books.

The first thing requiring attention is, in mercantile phrase, "to take stock" of existing literature. For some purposes it would be very desirable to obtain complete lists of *all* books in each language, both printed and in manuscript. The compiler must admit that on *religious* and *moral grounds*, it would probably be better for India if its entire indigenous Literature shared the reputed fate of the Alexandrian library. Though there are many books containing passages of great beauty and calculated to exert a beneficial influence, there is scarcely a single work entirely unobjectionable, while the great bulk of native literature is grossly superstitious, and in numerous instances highly pernicious in a moral point of view.

But whatever may be the decision respecting a complete catalogue of the literature of each nation of India, there can be no dispute about the great importance of knowing what books have actually been printed. Complete catalogues, well arranged, should therefore be published. Already some have been prepared which will be of service in their compilation. The works of M. Garcin De Tassy will afford considerable aid with regard to Hindustani and Hindi; the catalogues of Messrs. Long and Wenger will be of great value so far as Bengali is concerned; the present volume will be a contribution towards a complete catalogue of Tamil publications. More or less help is available with regard to other languages.

Uniform arrangement in the best manner is of great consequence. Without this the catalogues will lose much of their value. It has been already mentioned that the classification in the Tamil catalogue is on the plan proposed by Messrs. Jones and Watts of the British Museum, and approved of by the International Statistical Congress. With the necessary subdivisions for India, it may be desirable to adopt its leading features. The Asiatic Society might be consulted on the subject.

The second desideratum may next be noticed:

Complete Annual Returns.

It is important to know what old books have been reproduced by the press during each year, and what new works have been added to the stock of Vernacular literature. The question is, how can such information best be obtained?

The Bengal Government now returns the registration fee to parties who give the desired details about copyright works, and advertises the books free in the Gazette. Though this is a step in advance, it is quite insufficient. Probably more than three-fourths of the books printed are not registered, and no record of them will thus be obtained.

The only effectual means is to carry out a plan which has been repeatedly proposed,—Require, by law, Annual Returns from all Presses.

In England a free copy of every book which is published must be presented to the British Museum. Some might consider it a hardship to enact a corresponding regulation in India. However, there is not this objection to a mere list of titles, with the sizes, prices, &c. of the works.

The following are some of the principal points requiring attention:

1. All presses should be licensed.
2. As during the Mutiny, every publication should bear on it the name and address of the printer.
3. It should be a standing order in all printing establishments, that a copy be filed at once of every sheet printed, and preserved for reference.

This is of great importance. From the absence of method in many of the native presses, the managers in some cases at the end of the year could not furnish complete lists of their own publications, even if they wished it. When the workmen understand the order, it will be obeyed almost mechanically, and at the close of the year an accurate list can easily be furnished.

4. Every press should be compelled, under the penalty of having its license withdrawn, to send to the authorities before the end of January a list of all the works printed during the year, filled up in the form prescribed. There are a few lithographic presses belonging to European merchants, used solely for commercial purposes. Such should be excluded from the above rule.

5. Classified lists of books printed should be published annually. The printing should not be in the order of the returns. It is of trifling consequence to bring together all the books printed by each press—the proportion of each class is the great object, and the name of the press can easily be included. The Statistical Congress Report made the following recommendation :—

"As an important object of Statistics is to afford the means of comparing facts occuring at different periods, as well as in different localities, these details ought to be published annually, and be accompanied by such explanations and short statistical comments, by competent persons, as may be necessary for their perfect elucidation." p. 132.

Original publications, the result of enlightenment derived from Europe, should specially be noticed. They are the great test of progress. So long as the native press simply reprints old books, or issues new ones in the same style, nothing has been gained.

During Lord Canning's administration, the Bengal Government proposed that a Reporter on the Native Press and Vernacular Literature generally, should be appointed, the estimated expense being Rs. 300 monthly. This was disallowed by the Supreme Government as extravagant ! The Report on Vernacular Literature comes within the Department of Public Instruction. The principal facts might form an interesting paragraph in the body of the Director's Report ; the lists, &c. might be included in the appendix, or published in the Government Selections.

6. Specimens of all publications of any value should be collected in a Public Library. This plan is to be

adopted in Calcutta. The Introduction to the Bengal Catalogue has the following notice :—

"As part of the same scheme, the project of a Bengalee Library has received attention. It is to contain all the most important and interesting books published in the Vernacular, and is for the present to be collected in the Bengal Secretariat Office ; but it is the intention of the Lieutenant Governor to propose hereafter that it should be deposited, and form a special department in the new Museum."

This should also be done in other parts of India. Each great division should have what may be termed its British Museum Library, as well as its collection of Natural History, &c. Copies of works printed in India are sent to England in duplicate : much more should they be made accessible to the Indian public.

A few of the considerations which should induce the Government of India to carry out the proposed measure, may be briefly noticed.

1. *The interests of literature.*

Perhaps no portion of Hallam's "Literature of Europe" is read with greater pleasure than that tracing the history of printing and the dawn of civilisation. The antiquaries and historians of India, in future generations, should have the means of inspecting the earliest efforts of the press, and of recording its gradual progress.

Published lists of books would be an index to the popular taste. Authors could see which books were most in demand, and ascertain also which were most required.

The request of the Royal Asiatic Society may be regarded as sufficient evidence under this head.

2. *Moral considerations.*

During the Lord Gordon riots in London, it is said that an Italian player chalked on his door, to ensure safety from both parties, "no religion." The Indian Government avows its maxim to be, "perfect religious neutrality." Any religious grounds for interfer-

ence will, therefore, not be adduced. But the authorities profess to care for the morality of the people. A few years ago, an act against obscene books was passed, somewhat similar to Lord Campbell's in England. This measure at present may be characterised as little more than a mere *brutum fulmen*. Who knows what books are printed? who is to bring an action for breach of the act? Mr. Justice Anstey recently complained at Bombay about the ends of justice being sometimes defeated in India from the want of a public prosecutor. It may be mentioned that there is such an officer in Ceylon. The late Sir Anthony Oliphant, Chief Justice of that Island, when a lawyer said in Court that so and so was not the practice at home, replied, "Don't talk to me of England; we are a century in advance of England." While the liberty of the press should be jealously guarded, it is also right that where violations of a good law have been committed, that they should be punished. It should form one part of the duty of the Government Reporter to take notice of immoral books. Though a delicate matter to touch upon, adequate cause must be assigned for this proposal.

Probably few Europeans in India are aware of the vile character of some of the productions of the native press. The lowest savages on the face of the earth have not utterly lost all feelings of decency—there is generally a shred of clothing, however small, on the body. But Indian authors, in some cases, seem to have sunk beneath this level. In a Tamil poem, a portion of which was prescribed for examination by the Madras University,* there is a glowing description of what cannot be named. Nor is this all. The "rites mysterious of connubial love" are celebrated, as it were, before the sun. The scenes which took place in the bridal bedchamber are related at length in another part of the poem above mentioned. Strange as it may seem, this is only in accordance with the rules laid down in the division of Tamil Grammar

* It is to be understood that the *very* objectionable verses were mitted in the portions prescribed.

treating of poetry. The preceding remarks refer only to portions of works; there are whole treatises of a still worse character.*

The literature of Bengal contains books, equally objectionable,† and probably the same may be said of every language in India.

Measures should be adopted considerately in raising the tone of native literature. Appended to the license given to each press, should be a statement in the Vernacular to the effect, that the printing of any immoral books, as well as any thing seditious, involves severe penalties. It may be necessary even to explain what passages must be omitted as illegal. The consciences of the people have been so demoralised by a system in which the phallus is a leading object of worship, that in many cases they see no impropriety in what is very offensive. The Government Reporter might simply warn, in the first instance, parties transgressing in this manner.

3. *The peace and better administration of the country.*

Sad events have shown the truth of the following remarks of Lord Dalhousie in his last Minute:—

"No prudent man, who has any knowledge of eastern affairs, would ever venture to predict the maintenance of continued peace within our Eastern possessions. Experience, frequent hard and recent experience has taught us, that wars from without, a rebellion from within, may at any time be raised against us, in quarters where they were the least to be expected, and by the most feeble and unlikely instruments. No man, therefore, can ever prudently hold forth assurance of continued peace in India."‡

Under such circumstances, it is doubly incumbent to watch any premonitory symptoms of an impending outburst. It is true, that the newspapers are the best political barometer. Still, the popular literature, and

* These are not entered in the Tamil Catalogue.

† Rev. J. Long's Descriptive Catalogue, 1855, pp. 73, 74.

‡ Recent events in New Zealand and Jamaica may be adduced as additional proofs of the necessity of watching the signs of the times.

especially the songs of a country, are valuable indications of feeling. The grievances of the Hindus, real or imaginary, are often embodied in dramas. The Nil Darpan, "Mirror of Indigo," is a case in point.

The Government of India has recently adopted measures for the publication of Commercial Statistics. It is earnestly hoped that the Statistics of Literature will also receive due attention. The Prince Consort, in his Inaugural Address at the Statistical Congress, well observed: "It is the social condition of mankind as exhibited by those facts, which forms the chief object of the study and investigation undertaken by this Congress; and it hopes that the result of its labours will afford to the statesman and legislator a sure guide in his endeavours to promote social development and happiness."

TAMIL AND BENGALI PUBLICATIONS COMPARED.

Accurate comparisons between the literatures of the various nations of India would be interesting and valuable. A large proportion of what may be termed the indigenous literature, consists of translations or imitations of Sanskrit works. The more important of them exist in nearly every Indian language. At present, the available data are so imperfect, that any attempt at such a general survey is impossible. Nor, indeed, can any two languages be satisfactorily contrasted. The publication of Catalogues of Bengali and Tamil Printed Books, affords some means of comparison; but from different arrangement, from simply the titles, being given in some instances, and from omissions, exact statements cannot be made. The compiler regrets that he can offer only a few remarks, written hastily while preparing to leave for England.

The knowledge possed by Europeans of Bengali literature is due chiefly to the zeal of the Rev. J. Long, an indefatigable labourer in the cause of vernacular literature. In 1855 he published a classified list of 1400 Bengali Books and Pamphlets, and a Return of

the names and writings of 515 persons connected with Bengali Literature during the previous 50 years. He also prepared a Report, published by the Bengal Government in its Records, on the Bengali Books issued during the first year of the Mutiny. The same Government has recently published in its Selections (No. XLI.) a "Catalogue of Sanskrit and Bengali publications printed in Bengal." The materials were partly collected by the Rev. J. Robinson ; but additions were made, and the work was carried through the press by the Rev. J. Wenger. It contains 182 Sanskrit, 1261 Bengali, 4 Urdu, and 16 English titles, total 1463.

The classification in Mr. Long's catalogue is more minute. Hence it will be chiefly used. Calculations are based upon it when not otherwise mentioned. The later Catalogue, however, shows the striking progress of Bengali literature in certain directions during the last ten years.

Protestant Missions in the Tamil country were commenced in 1706, but for about a century the only labourers were Danes and Germans. Missions in Bengal may be regarded as dating from 1799, when the Serampore Missian was founded. In 1862, there were 65 European Missionaries labouring among the Bengalis, and 16,277 Native Christians. In the Tamil country, there were 132 European Missionaries, and 94,540 Native Christians. The Bengali population of India may be roughly estimated rt 26 millions ; the Tamil, at 12 millions.

Scriptures.—Both languages possess complete versions of the Scriptures. Between 1852 and 1861, the Calcutta Bible Society published 2,000 Old Testaments, 7,500 New Testaments, 216,950 portions in Bengali, and 70,000 in Musalman Bengali; total 296, 450.* During the ten years ending 31st December 1863, there were printed in Bengali for the Baptist Mission Translation Fund, 5,000 Old Testaments, 5,500 New

* Report of Calcutta Bible Society for 1862, p. 7.

Testaments, and 159,000 portions, total, 199,500. Thus there were printed by both Agencies 465,950.* During the ten years ending 1862, the Madras Bible Society printed in Tamil 8,000 Bibles, 23,000 New Testaments, and 270,000 portions, total 301,000.† The Jaffna Bible Society *circulated* during the same period 37,251 copies of the Scriptures. Total 338,251. Some editions were also printed for the American Bible Society; but the compiler has no returns on the subject.

Protestant Books and Tracts.—Mr. Long's Catalogue gives the titles of 263 publications in Bengali. To these should be added a considerable number of new works issued during the last ten years. To ascertain the exact total, would require a comparison in alphabetical arrangement of the two Catalogues, which the compiler, from want of time, is unable to do. The Calcutta Tract Society might publish a complete classified list of all Christian publications in Bengali as an appendix to one of its Reports. The total number of Tamil Christian books and tracts, as far as enumerated, is 587.‡

Roman Catholic Publications.—As there are upwards of half a million Roman Catholics in the Tamil country, and only about 24,000 in the Vicariates of Eastern and Western Bengal, there is a very great disproportion in the number of publications. The Tamil list contains 87 titles; Mr. Long's Catalogue seems to mention only 2. Perhaps further inquiry would show the number of Bengali publications of this class to be larger.

Muhammadan Books.—In Musulman Bengali, 41; Tamil, 36. The Tamil as written by Muhammadans seems to be purer than Musalman Bengali.

Saivite.—Bengali, 37; Tamil, 237. This shows that the south is the stronghold of Saivism.

* Rev. J. Wenger's Catalogue, p. 81.
† Compiled from Madras Reports.
‡ Of these 376 are Tracts.

Vaishnava.—Bengali, 80; Tamil, 103.

Vedantic.—Bengali, 40; Tamil, 101.

Brahma Samaj.—Mr. Wenger's Catalogue gives the titles of 51 Publications. In Tamil, including two magazines, 3. The progress of Brahmism in Bengal is evident from this statement. The movement in the Madras Presidency was formally commenced only in 1864.

Jurisprudence.—Bengali, Mr. Wenger's Catalogue, 49; Tamil 19. Translations of single acts are not enumerated.

Ethics.—Mr. Long's Catalogue mentions 59 works, under the heading of "Ethics and Moral Tales." "The History of Joseph," "The Young Cottager," "Tales of Vikramaditya," and a few others are included, which in the Tamil Catalogue come under different heads. Tamil, 48.

Social Questions.—Mr. Wenger's Catalogue mentions 9 publications connected with the marriage of widows; in Tamil there is only one. Kulin polygamy is attacked in Bengal; the system does not prevail in the south. Female education is advocated in several separate publications in Bengali. There does not appear to be any distinct work on the subject in Tamil, though it is often noticed in periodicals. "Young Madras" is a very slow gentleman compared with "Young Bengal." The former seems to be alluded to in only two publications. The latter is roughly handled in several. "The Calcutta Baboo is depicted as germinating, blossoming, in flower, in fruit."* The following are a few titles from Mr. Wenger's Catalogue: "Is this Civilization?" "Young Bengal is a little Nawab;" "Courtesans, plausible rogues and lies make up Calcutta;" "Ah! what fine company at Calcutta;" "Diversions of a Baboo."

Medicine.—Bengali, 24; Tamil. 43. The Tamil

* Rev. J. Long's Descriptive Catalogue, p. 82.

publications are nearly all on native practice. Bengali has treatises on the Water Cure and Homœopathy.

General Literature.—From the difference of classification, the relative numbers can scarcely be stated. Taking, however, the titles given by Mr. Long under the headings of Poetry and the Drama, Bengali enumerates 53, Tamil, 103. Tales: Bengali, 53; Tamil, 42. Mr. Wenger's Catalogue shows a great development in general literature during the last ten years; but the data are not sufficiently definite to enable the exact increase to be stated. Only a few general remarks can be offered.

Jest-books and works of a similar character are much more numerous in Bengali than in Tamil. The following are some titles from Mr. Wenger's Catalogue: "Feathers on the neck of the old She-parrot," "Tide of Laughter," "Tide of Jests," "Flush of Jests," "Ocean of Jests," "Tide of Fun," &c.

Several of this stamp would appear to be translations from the English; *e. g.* "What a jolly Good Friday!" "What a jolly Saturday!" "What a jolly Sunday!" "What a pity it is Monday!" Among works of a better description may be mentioned translations of several plays of Shakespeare, Telemachus, Rasselas, Uncle Tom's Cabin, &c. The Vernacular Literature Society, now connected with the Calcutta School Book Society, has made an encouraging commencement in supplying popular literature. Its publications include Robinson Crusoe, several of Hans Andersen's Tales, Paul and Virginia, The Exiles of Siberia, &c.

Exclusive of works by Native Christians and articles in the *Dinavartamani* newspaper, the presence of Europeans in India has scarcely affected Tamil literature in the slightest degree. The Tamil mind is much in the same condition as the Chinese. Reprints of old books, or feeble modern imitations of them, constitute the great bulk of the issues of the native presses. There is far more intellectual activity in Bengal.

Educational Works.—With regard to the supply of

these, there is a considerable difference in Bengal and South India. The sharp Bengalis discovered before Mr. Howard, late Bombay Director of Public Instruction, that, under certain circumstances, the publication of school-books may be a source of gain. The book-makers were generally able to ensure some sale; most of them were connected with schools, and their pupils had to purchase their books at the prices they chose to fix. In some cases the principles of "Dotheboys Hall" seem to have been adopted. Inferior books, wretchedly printed, were sold at double the rates at which much better books could have been purchased. But men of a higher stamp aimed at the production of books which would circulate beyond their own immediate sphere. The demand is so large that if books once get a name, they bring in a good income. The sum of Rs. 5,000 was asked for the copyright of a small geography, which was recommended by an Inspector. There is not much to choose between them. One of the most experienced judges in Bengal said to the compiler, "They are as like as two peas."

So far as mere *style* is concerned, the books are generally excellent. They certainly deserve to be chosen by persons with whom *that* is the grand consideration. In other respects as secular School books, they are generally fair in quality, though nothing remarkable. Perhaps the best are imitations of two of Chambers' series. The others are mostly collections of lessons, interesting in themselves, but thrown together without an apparent plan, and with little reference to the stage of mental development of the readers.

The grand defect in the Bengali School books is the utter absence of any recognition of Christianity. Written, with scarcely an exception, by orthodox Hindus, Brahmists, or men without any fixed religious principles, the truths of the Gospel are, of course, ignored. The compiler examined the elementary Reading Book which has perhaps the largest circulation. The following is a specimen of its moral teaching. The

translation is literal; and the author is not responsible for the style :—

"There is no more night. It is dawn. I will not lie any longer. I rise and wash my mouth. Having washed my mouth, I dress myself. Having dressed myself, I sit down to read. If I don't read well, I shall not be able to say my lesson. If I cannot say my lesson, the teacher will get angry with me. He will not give me a new lesson."

"Nobin, you abused Bhubun when you were going home. You are a child; you do not know that it is very bad to abuse any one. If you do abuse any one, I will tell every body that all may cease to speak with you."

On the whole, the child is taught to act according to worldly policy; though in the second extract there is a reference to what Lord Stanley called, "the eternal principles of justice." Generally, however, the truths of natural religion are occasionally introduced.

It is a strange and melancholy fact, that books of the above description seem to satisfy the bulk of *Missionaries* in Bengal. An article in the *Calcutta Christian Observer* has the following statement :—

"As might be expected, the best Vernacular School books have been written by the most advanced scholars in the Native community, and are sold in such numbers as to bring large profits to the authors. When Native publishers are found issuing school books, against the contents of which no Christian man could have a word of objection, we think that Christian educational philanthropists should rejoice at it and give every encouragement to such, instead of publishing books with funds that have been contributed for the purpose of using rather than making books."* *July*, 1865.

That this does not express an individual opinion is evident from the fact that in 1863, according to the Report of the Calcutta Tract and Book Society, there

* The mistake at the end of the above paragraph may be corrected. The remark refers to the Christian Vernacular Education Society. The Society's Publication Department is maintained almost entirely by sales and a few contributions given specially for that object. Only in rare cases at the request of Local Committees, are grants made from the general funds.

were only 717 Christian School Books in Bengali circulated among 26 millions of people, including 11,985 children attending Mission Schools. In the recent action at Bombay, it was stated that Mr. Howard's books, "from which every Christian allusion" has been "effectually weeded," are used in some Missionary Schools in the Western Presidency.

The policy above-mentioned, to say the least, seems suicidal on the part of Missionaries. So far the *intellect* of India is concerned, the reign of the Hindu Triad is gone for ever. Brahma, Vishnu, and Siva may be numbered with Osiris, Jupiter, and Woden. The great cause of apprehension now is the spread of deistical opinions. The creed of the great majority of the Natives of India who have received a good education in Government Colleges is a very short one. It contains two articles: (1) There is but one God, and (2) "the light of nature" is the only revelation he has given to mankind. All "book revelations" have originated in mere priestcraft. The immortality of the soul is generally admitted, though many have the same doubts on the subject as those which perplexed the philosophers of Greece and Rome. The more earnest observe, in some measure, the rules of the Brahma Samaj; but the majority are sunk in worldliness, and conform to idolatrous customs when it will please their orthodox Hindu friends.

Under these circumstances, it is deadly poison to the youth of India to teach that all is well, if they simply obey the precepts of natural religion. So far as human instrumentality is concerned, the great means of checking the progress of infidelity is to present Christian truth along with that secular knowledge which undermines Hinduism. Distinct lessons from the Bible are most important, and such are given in Mission schools in Bengal. Still, they occupy only a portion of the day, and if for four hours out of five the education is entirely secular, or nothing is taught beyond natural religion, it may easily be understood to

what a neutralising influence the Christian lessons will be exposed. It is not for a moment suggested that sacred truth shuold be introduced when it would be out of keeping ; but there are many opportunities when treating of mroal conduct, geography, and history, when brief incidental lessons may be given with powerful effect.

Tamil School Books for Government Schools are chiefly supplied by the Public Instruction Press and the Madras School Book Society. Boks for Mission Schools are mainly provided by the Christian Vernacular Education Society. While in 1863 only 717 Christian School Books in Bengali were circulated by the Calcutta Tract Society, last year the Madras C. V. E. S. sold 23,358, exclusive of works on grammar, arithmetic, &c. The Tamil Christian School Books, in some cases, are purchased by heathen as well as by Missionaries. The Calcutta Christian Observer notwithstanding, most people in England will certainly think the Madras system "the more excellent way."

Periodicals.—In 1863-64 there seem to have been nine magazines published in Bengali, two of which were Christian. There are at present twelve Tamil magazines, all Christian except two. A monthly periodical, specially for females, is published in both languages.

Newspapers.—Richter called the English the "political vowels" of Europe. Of all the natives of India, the Bengalis have the best claim to a corresponding title. Bombay has a number of native newspapers, but those in the vernacular are principally maintained for commercial purposes. In 1863-64 there were three daily, two bi-weekly, ten weekly, one bi-monthly and one monthly, Bengali newspapers. There are numerous changes, for some papers soon die. In Tamil there are only one weekly and one bi-manthly newspaper, and eight District Gazettes, all published by Europeans or Government.

BRIEF NOTICES OF TAMIL AUTHORS.

The trustworthy information about Tamil writers, in most cases, is exceedingly meagre. Beschi does not mention in his Poetical Grammar his authorities, because he says that the names of the authors even of the most celebrated works are now unknown. An account of some of the legends and sayings connected with them is given in Vinotarasamansari, (p. 207). The late S. Casie Chitty, Esq., of Ceylon, wrote "The Tamil Plutarch," containing a summary account of the lives of the poets of Southern India. All things considered, it is a very creditable work. The edition was small, and was circulated chiefly among the author's friends. There are no copies for sale at Jaffna, where it was printed; and though Mr. Higginbotham, Madras, has a few on hand (price Rs. 2) it may be regarded as out of print. All interested in Tamil literature should endeavour ta obtain copies. The following brief notices are chiefly based on "The Tamil Plutarch;" but independent information was sought from native scholars, and different accounts are given where they seem necessary.

The compiler wished to give a list of Tamil authors in chronological order; but there is still such uncertainty, in many cases, connected with their history, that he was obliged to abandon the idea. Casie Chitty, in many instances does not attempt to fix dates; in others, he mentions the current opinion that the works were written at the beginning of the Kali Yugam, thousands of years ago; some dates he gives are wrong. In his notice of Umapati Sivachariyar (p. 108) he says, at the commencement, that he flourished in the 17th century; at the end of the account he states that the time of his existence is not known, but his name is mentioned in a work written in A. D. 1513. The dates assigned to the early authors must be regarded merely as rough approximations.

AGASTIYAR. அகஸ்த்தியர். Upwards of fifty treatises on medicine, alchemy, magic, &c. are attributed to the

Cadmus of Southern India ; but they are all forgeries. See pp. xix, 139, 170.

AMIRTA KAVIRAYAR. அமிர்தகவிராயர். He was the poet laureate of Reghunatha Setupati, who reigned at Ramnad between A. D. 1649 and 1685. He composed an erotic poem, entitled *Oruturaikkovai*, in honor of his patron.

AMIRTASAKARAR. அமிர்தசாகரா. This author, who was a Jaina, was note as a Sanskrit, as well as a Tamil, scholar. He wrote a grammar on Tamil verse, called *Karikai*, which is considered a standard work.

ANANTAPARATI AIYANGKAR, அரந்தபாரதி ஐயங்கார், was born near Tanjor in A. D. 1786. After having been employed for a few years as temple accountant, he retired to Tiruvadamarutur, and devoted the remainder of his life to the compositiou of poetry, chiefly in bonor of Saiva shrines He died in 1846. Principal works : *Uttara Ramayana Kirtanai* and *Marutur Venpa*.

ANTAKA KAVIVIRAKAVA MUTALIYAR, அந்தகக்கவிவீரராகவமுதறயார், is said to have been born blind. He is known as the Author of two poems in praise of Saiva temples. His grandson is said to be still alive. Works : *Kalukkunra Puranam* and *Kalukkunra Malai*.

APPAVAIYAR, அப்பாவையர், is said to have been a Jaina, who under the patronage of Tandavarayan, a rich merchant of Nellikuppam, wrote an astronomical treatise, called *Tandava Malai*.

APPAR. அப்பர். Though born of Saiva parents, entered a Jaina monastery. Having subsequently been attacked by disease in the stomach, his sister persuaded him that it was a punishment for his apostacy, and he returned to Saivism. The Jaina King is fabled to have vainly attempted to put him to death by throwing him into a limekiln, &c. With Sampantar and Sundarar, he laboured zealously to propagate Saivism in South India. He probably lived about the 10th cent. A. D. His works consist of short poems, each of ten stanzas, in praise of Saiva temples. See p. 75.

ARUNANTI. அருணந்தி. was the author of a bulky treatise on Saiva philosophy, called *Sivagnana Sitti*. The highest authority on the subject. It has not yet been printed.

ARUNASALA KAVIRAYAR. அருணாசலக்கவிராயர். was born near Tranquebar in 1712 A. D. He is chiefly noted as the author of the dramatic Ramayana. His minor writings are *Asomuki Nadakam*, *Sirkali Puranam*, *Sirkali Kovai*, and *Anumar Pillai Tamil*. He died at Shiyally in 1779.

ARUNAKIRI NATAR. அருணகிரிநாதர். is said to have lived about the 16th cent. A. D. He was a Saiva ascetic, and spent his life at Trinomalai. His principal works are in praise of Skanda, viz., *Tiruvakappu*, *Tiruppukal*, *Kantan Alangharam*, and *Kantan Anaputi*. He also wrote a short poem on the stages of human life. *Udarkurru Vannam*. See p. 167.

ASHTAVATANI. அஷ்டாவதானி. was born near Trichinopoly. His real name is not known. A courtesan stripped him of all his property, and then turned him out into the street. He therefore wrote a satirical poem on courtesans called *Viralivitutu* dedicated to his patron, a polegar in the Dindigul District.

ATIVIRA RAMA PANDIYAN. அதிவீரராம பாண்டியன். is said to have been one of the Pandiyan Kings, who reigned at Madura about the 12th cent. A. D. The principal work attributed to him is the *Naidatam*. He is said also to have been the author of the *Kassi kantam*, *Linga Puranam*, *Kurma Puranam*. Three antatis on praise of the Saiva temple at Karuvur, and an ethical treatise, *Vettiverkai*. It is supposed by some that he was merely the patron to whom the works were dedicated.

AUVAIYAR. ஔவையார். is the most noted Tamil poetess. The name simply signifies "the matron." She is said to have been exposed by her mother and brought up by a minstrel. Many fables are related of her. Tamil writers call her the sister of Tiruvalluvar. She is said to have continued unmarried all her

life. The Rev. H. Bower remarks, "She sang like Sappho; yet not of love, but of virtue." Five books of moral aphorisms, much used in schools, are attributed to her, viz., *Attisudi*, *Konrai ventan*, *Muturai*, *Nalvali*, and *Kalviyolukkam*. The genuineness of the *Muturai* is considered doubtful by Dr. Caldwell. (See pp. xxiii. 162.)

AVIRAMI PADDAR, அவிராமிப்பட்டர், was a Brahman of Tirukadavur. He seems to have belonged to the Sakta sect, worshipping Parvati, the female energy of Siva, under the name of Avirami. Probable date, 17th cent. He wrote a centum of hymns, addressed to Avirami.

ALAVANTAR, ஆளவந்தார், was a Bhatta Brahman. He is known by his poetical version in Tamil of the Sanskrit *Gnana Vashistha*, which is considered the standard work on Vedantism in South India.

ANDI PULAVAR, ஆண்டிப்புலவர், is said to have been born near Gingee. He wrote verses on the Asiriya metre. Works; a commentary on the Nannul, called *Uraiyari Nannul*, and *Asiriya Nikandu*, a dictionary of Tamil synonyms.

ELLAPPA NAVALAR, எல்லப்ப நாவலர், was noted both as a Sanskrit and Tamil scholar. His principal work is the *Arunasala Puranam*, legend of the Saiva temple at Trinomalai.

GNANA KUTTAR, ஞானக்கூத்தர், was a Saiva ascetic who lived at Sivanpakam. He is known as the author of the *Viruttasala Puranam*, about the legend of the Saiva temple at Vriddhachala Hill.

GNANA PIRAKASA TESIKAR, ஞானப்பிரகாச தேசிகர், was a native of Jaffna. After studying for some years in Southern India, he proceeded to the North to acquire a complete knowledge of Sanskrit. On account of his being a Sudra, the Brahmans, at first refused to teach him; but, at length, one perceiving his ability, received him as a pupil. When he returned to South India, he was invested with the office of Tambiran,

and settled at Trinomali. He wrote a long commentary on the *Sivagnana Sittiyar*.

IDAIKKADAR, இடைக்காடர், lived during the time of the Madura College. He wrote a grammar, called *Usimurai*, quoted by Kunasakarar, the commentator on the *Karikai*.

IRADDAIYAR, இரட்டையர், and his twin brother are said to have lived during the reign of Prakrama Pandiyar, about the 14th cent. A. D. The younger, who was blind, is said to have carried about the elder, who was a cripple. They were noted for their power of extempore versification. The younger composed the first two lines of a stanza ; the elder, the last two. Many short poems attributed to them, are still extant.

IRAIYANAR, இறையனார், was one of the 49 Professors of the Madura College. A treatise on the composition of erotic poems, *Iraiyanar Akapporul*, is attributed to him.

KADIKAIMUTTU PULAVAR, கடிகைமுத்துப்புலவர், was a native of Ettiapuram, in North Tinnevelly, the raja of which retained him as a poet. He composed a drama in honor of his patron, entitled, *Samuttira Vilasam*, and another work, *Tikkuvisayam*, celebrating the forays of the raja of Sivakiri. Probable date, 18th century.

KALLADAR, கல்லாடர், was one of the 49 Professors of the Madura College. He wrote a treatise on grammar and Rhetoric called *Kalladam*.

KAMPAR, கம்பர், was one of the greatest of the Tamil poets. The author of the *Chintamani* alone can dispute with him for the palm of supremacy. Dr. Caldwell, from the evidence of inscriptions, reckons that he lived in the 11th cent. A. D. He was brought up by a wealthy farmer at Vennai Nellur. His fame as a poet having reached the ears of Rajendra Chola, he was invited to his court, and honored with the title of the king of poets. Several poets undertook to prepare a Tamil version of the Ramayana. When re-

cited in the presence of Kulotunga Chola, who had succeeded to the throne, Kambar's translation was preferred. Among other works written by Kambar are the *Sarasvati Antati, Erelapatu,* and *Kangsi Puranam.* Some others are attributed to him ; but their authorship is doubtful. It is said that Kambar's son was put to death for carrying on an intrigue with the king's daughter, and that Kambar himself was obliged to flee. In his old age he lost his poetical powers and was obliged to support himself by manual labour. He is said to have listened, with rapture, to the recital of his own compositions.

KAPILAR, கபிலர், is said to have been a brother of Tiruvalluvar, and one of the 49 Madura Professors. A small work, *Kapila Akaval,* is attributed to him ; but it is probably spurious.

KARUNAIPPIRAKASA TESIKAR, கருணைப்பிறகாச தேசிகர், was a zealous Vira-Saiva of Kanjipuram. He wrote a poem on the lingam, *Ishdalinga Akaval,* and commenced a work called *Kalatti Puranam* ; but he died before it was completed.

KAVIRASA PANDITAR, கவிராச பண்டிதர், was a native of Virai. He wrote a licentious poem *Sauntariyalakari,* in praise of Parvati. It is said to be translated from the Sanskrit of Sankara Acharya.

KALAMEKAM, காளமேகம், is supposed to have lived about the 15th cent. His real name is not known. He was called Kalamekam, "the hail-pouring cloud," from his severe satires upon those who did not, in his opinion, adequately reward his poetry. His conceit was excessive. He declared his ability to write an epic poem in a couple of days, and other compositions in proportionately less period. His poetical remains consist of some short poems, the principal of which is a series of verses capable of two fold meaning.

KANGKEYAR, காங்கேயார், wrote a Tamil lexicon in Venba metre called *Urissol Nikandu,* much used in schools.

KARAIKAL AMMAIYAR, காரைகாலம்மையார், was the daughter of a Chetty who lived at Karikal. Having been deserted by her husband, she is said to have become a Saiva ascetic. As she is one of the 63 Saiva devotees mentioned in the Periya Puranam, she must have lived several centuries ago. Her poems are said to have been printed; but the compiler failed in his attempts to obtain sight of a copy. The following is a translation of a stanza attributed to her:—

"When I thought that there was no all-seeing One, I wrought many deeds of evil. After I knew the all-seeing One, who is every where, I forgot evil."

KARIYAR, காரியார், was a native of Kurkai in Tinnevelly. He compiled from Sanskrit works a treatise on arithmetic, in verses, called *Kanakkadikaram*.

KASSIYAPPAR, கச்சியப்பர், was a Brahman of Kanjipuram. He wrote an imitation of the Sankara Sanhita of the Skanda Purana in Tamil, under the title of *Kanta Puranam*. It contains 13,305 stanzas arranged in six books.

KONGKANAR, கொங்கணர், is fabled to have been instructed by Agastya, on the Pothiya Mountain. A modern work of the Sittar school, *Kongkanar Gnanam*, and two treatises on medicine, *Kadaikkandam* and *Kunavakadam*, are attributed to him.

KORAKAR, கோரக்கர், is said to have been one of the nine Siddhas. A work on medicine, *Korakar Vaippu*, is ascribed to him. He is said to have first used *Ganja (Cannabis Indica)* in Tamil medical practice.

KUKAI NAMASIVAYAR, குகைநமச்சிவாயர், was a Saiva ascetic, who spent the last years of his life at Chillambram. His principal poem, *Sonakirimalai*, is a soliloquy addressed to his soul.

KULASEKARA PERUMAL, குலசேகரப்பெருமாள், was one of the Vaishnava twelve Alvars, or special devotees. He is said to have abdicated his throne, and wandered about, visiting the Vaishnava shrines in South India.

105 stanzas in the *Nalayira Pirapantam,* are attributed to him.

KUMARAKURU TESIKAR, குமாரகுரு தேசிகர், was born at Strivyguntam in Tinnevelly in the 17th cent. He wrote several poems, of which the best is the *Nitineri Vilakkam.* Two juvenile compositions, *Tirumutur Kalivenpa* and *Minaksi Pillai Tamil,* are also well known. He is said to have died at Benares.

KUNAVIRA PANDITAR, குணவீரபண்டிதர், was born near Chingleput. He wrote two treatises in poetry, one called *Neminatam,* and the other entitled *Venpapattiyal.*

KURUPATATASAN, குருபாத்தாசன், wrote a poem, called Kumaresa Satakam, containing a hundred stanzas on moral duties addressed to Kumaresa, a form of Skanda.

MANDALA PURUDAR, மண்டலபுருடர், was a Jaina ascetic who is said to have lived in the time of Raja Krishna Rayar who reigned at Vijayanagaram in the beginning of the 16th century. He wrote a poetic lexicon, *Sudamani Nikanda,* somewhat on the plan of the Sanskrit Amerakosha.

MASSAMUNI, மச்சமுனி, is said to have been a contemporary of Agastiya. A treatise on alchemy, *Vata Nikandu,* is erroneously attributed to him.

MANIKAVASAKAR, மாணிக்கவாசகர், is said to have been born at Vadavur, a town on the banks of the Vaigai. He is supposed to have lived about the 8th century; but the precise time is uncertain. A legend relates that he was minister of Arimarta Pandiyar; but expended some money entrusted to him to purchase horses in building a Saiva temple. He is said to have spent the last years of his life in making pilgrimages to Saiva temples. At Chillambaram he defeated in discussion Buddhist priests who came over from Ceylon. His history is given in the *Tiruvadurar Puranam.* His principal works are the *Tiruvasakam* and *Sirrampalapovai.*

MARKASAKAYA TEVAR, மார்க்கசகாயர் தேவர், was the

author of a poem called, *Murukan Pillai Tamil,* in praise of Skanda, worshipped at Tiruvirinchar.

MEYKANDA TEVAR, மெய்கண்டதேவர், is said to have been born at Vennai-nullur, on the river Pennai. His teacher was Paranjoti Tambiran. The *Sivagnana Potam,* translated into English by the Rev. H. R. Hoisington, his principal work is considered of great authority.

MUTTU TANDAVAR, முத்துத் தாண்டவர், was born at Shiyally, near Chillambram, when his parents were musicians in a Saiva temple. He composed a number of songs in praise of Siva, abounding in licentious imagery.

NAKKIRAR, நக்கீரர், is said to have been the head of the Madura College (see page xxi.) The Tamil Plutarch says that he wrote an epic poem *Sirikaruni Puranam,* and a hymn, *Tirumurukarruppadai,* in honor of Skanda.

NALLAPILLAI, நல்லாபிள்ளை, is said to have been a schoolmaster in Madras, who lived in the 18th century. He wrote an epic poem called *Teyvayanai Puranam,* and added 14,728 stanzas to the translation of the Mahabharata by Villiputturar.

NALLATANAR, நல்லாதனார, is said to have been a member of the Madura College. He wrote a collection of epigrams, called *Tirikadukam,* each containing a comparison of three things.

NASSINARKINIYAR, நச்சினார்க்கினியார், wrote commentaries on the *Tolkappeyam,* and *Tirumurukarrupadai.*

NARAYANAPARATI, நாராயணபாரதி, wrote a hundred stanzas on moral duties, entitled *Tiruvengkada Satakam.* Every stanza, at its close, mentions Manavala Narayana, the patron of the poet, celebrated as the favorite of Tiruvenkata the form of Vishnu worshipped at Tirupati.

NARKAVIRASA NAMPI, நாற்கவிராச நம்பி, belonged to a Jain family at Puliankudi. He wrote a treatise on

the composition of erotic poems, called *Akapporul Ilakkanam*, which is considered the standard work on the subject.

ODDAIKKUTTAR, ஒட்டைக்கூத்தர், was one of the poets at the Chola Court, who flourished with Kambar in the 11th cent. He was noted for his composition of war-chariots, called *Parani*. His *Kalingkattu Parani* celebrated the conquest of the Kalingka or Telugu country by Kulotunka Chola. The seventh book of the Ramayana : *Uttara Kandam*, was composed by this author.

PADDANATTU PILLAIYAR, பட்டணத்துப்பிள்ளையார், was originally a rich Chetty who lived at Kaveripatnam about the 17th cent. He acquired great wealth by trading with Ceylon. One day, in his absence, a Saiva mendicant asked alms from his wife, but was refused. The beggar left a little slip, to be given to her husband, containing these words "Mind that even a needle with a broken eye will not follow thee in thy last day." Paddanattu Pillaiyar then became an ascetic, and wandered about, visiting Saiva temples, and composing verses in their honor.

PADIKASU, படிக்காசு, was a native of Kalandai, who was one of the court poets of Kegunatha Setupati of Ramnad, A. D. 1686—1723. His principal work, *Tondamandala Satakam*, contains a hundred stanzas in praise of the Tonda country.

PANAMPARANAR, பனம்பாரனார், is said to have been one of the twelve disciples of Agastiya. He is so called from the town where he lived. A treatise on grammar, *Panamparanar Sutiram*, and the preface to the *Tolkappiyam*, are attributed to him.

PARANSOTI TAMPIRAN, பரஞ்சோதித்தம்பிரான், was the head of a Saiva *Matam*, (monastery) at Madura, during the reign of Ativira Pandiyan, about the 12th cent. At the request of the king he wrote a Tamil poem *Tiruvilliyadal Puranam*, translated from the Sanskrit *Kalasya Mahatmaya*, relating the 64 sports of Siva at

Madura. He also composed a shorter work on the same subject, *Porrikkoli Venpa*, in the form of hymns addressed to Siva.

Parimel Alakar, பரிமேலழகர், was a Brahman, who wrote the most esteemed of the nine commentaries on the Kural.

Pattirakiriyar, பத்திரகிரியார், probably lived about the 17th cent. Having given up all his property, he wandered about as a beggar. He left 235 couplets, known as his *Pulampal* or laments.

Patumanar, பதுமனார், wrote a commentary on the Naladiyar.

Pavananti, பவணந்தி, was a Jaina who lived at Sanakapuram. Under the patronage of a king, called Kangkam, he wrote the most celebrated work on Tamil grammar, entitled the *Nannul*. He died after he had completed the first two parts.

Periya Alvar, பெரியாழ்வார், was a native of Villipattur, who flourished in the reign of Vallabadeva Pandiyan, king of Madura. He is considered one of the 12 Vaishnava Alvars, and is said to have written 400 stanzas of the *Nalayira Sirupantam*.

Peruntevanar, பெருந்தேவனார். There are said to have been two poets of this name, both members of the Madura College. To one of them is attributed an imitation of the Mahabharata in Venpa metre called *Sangkatter Paratam* ; to the other, a treatise on versification, entitled *Kavisakaram*.

Pey Alvar, பேயாழ்வார், born at Mailapur, was one of the 12 Vaishnava Alvars. He spent his life in visiting Vaishnava temples, and in propagating the doctrines of his sect. When at Tirukovalur, he is said to have composed a hundred stanzas, which now form part of the *Nalayira Perapantam*.

Pillai Perumal Aiyankar, sometimes called *Manavalatasar*, was a Vaishnava Brahman, who lived about the 15th cent. He wrote the *Tiruvenkata Malai* and

some other poems in praise of Vishnu, worshipped at Tirupati.

Poykai Alvar, பொய்கையாழ்வரர், a native of Kanjipuram, contributed a hundred stanzas to the *Nalayira Perapantam.*

Poyyamoli Pulavar, பொய்யாமொழிப்புலவர், is said to have lived in the reign of Vanangamudi Pandiyan. He wrote an erotic poem, *Tangsaivanamkovai* in illustration of the rules of Narkavirasa Nampis Akapporul.

Pokar, போகர். Several treatises on medicines, *Pokar Yokamarkkam, Pokar Elamuru, Pokar Tirumantiram,* and *Pokar Nikandu,* are attributed to Pokar, who is said to have lived at a very remote period; but they are spurious.

Pukalenti, புகழேந்தி, is said to have been a contemporary of Kambar's; but he was one of the court poets of Varaguna Pandiyan, king of Madura. His principal work is the history of Nala and Damayanti, in Venpa metre, entitled *Nala Venpa.* He also wrote a treatise, *Irattina Surukkam,* enumerating the metaphors to be used in erotic poetry. Several works in Ammanai metre are erroneously attributed to him.

Putattalvar, பூதத்தாழ்வார், a native of Mayalipuram near Sadras, is said to have composed a hundred stanzas included in the *Nalayira Pirupantam.*

Putangsentanar, பூதஞ்சேந்தனுர், was the son of one of the Madura Professors. He wrote a poem in 40 stanzas on things pleasant, *Iniyanarpatu,* which is ranked among the works sanctioned by the Madura College

Ramasantira Kavirayar, இராமசந்திரகவிராயர், was born at Rajanellur, but lived at Madras, where he died a few years ago. He wrote the following dramas: *Sakantati Vilasam, Parata Vilasam, Taruka Vilasam, Iraniya Vasakappar,* and *Irankum Sandai Nadakam.*

Ramanusa Kavirayar, இராமானுஜக் கவிராயர், was Munshi to the late Rev. W. H. Drew, Madras: He was

the author of an amplification of Parimal Alakar's commentary on the Kural, which Mr. Drew published with his English translation of that work.

RASAPPA KAVIRAYAR, இரசப்பக்கவிராயர், a native of Courtallam, wrote a drama *Kurralakkuravangsi,* in honor of Siva, worshipped at Courtallam in Tinnevelly.

REVANATTIYAR, இரேவணத்தயர், was a Saiva ascetic who lived at Chillanbaram. He wrote a short metrical lexicon of Tamil synonyms.

SADDAIMUNI, சட்டைமுனி, is said to have been a Saiva devotee, who lived at the same time as Agastiya. A Vedantic treatise *Gnana Nuru,* a work on medicine, *Kalappa Nuru,* and one on alchemy *Vata Nikandu,* are attributed to him ; but they are forgeries.

SAMPANTAR, சம்பந்தர் is said to have been born at Shiyally. In his youth he visited Saiva temples, composing hymns, of ten stanzas, in honor of each. Kuna Pandiyan, who had embraced the Jaina system, was very zealous in its propagation ; but Sampantar having cured him of a fever which had resisted the medicines and charms of the Jaina priests, not only induced the king to return to Saivism, but to impale 8000 Jainas who had been vanquished in discussion at Madura. Sampantar with his two disciples, Appar and Suntarar, did much for the revival of Saivism in South India. The time when he lived is uncertain ; but it was probably about the 10th century. 384 hymns by him, chiefly in honor of Saiva temples, one still extant.

SANPAKAVADIVI, சண்பகவடிவி, was a poetess, daughter of one the maid servants of Karikal Chola. She was very beautiful and had many admirers, but she determined not to marry any one that could not overcome her in poetical contest, Nakkirar, the President of Madura College, disguised as a wood seller, vanquished her. The poetical riddles which they propounded to each other have been preserved.

SANGKARA NAMASIVAYAR, சங்கரநமச்சிவாயர், a native of Tinnevelly who died about the end of last century,

wrote a commentary on the *Nannul,* considered the best work of the kind.

SARAVANAMUTTU, சரவணமுத்து, a native of Nellore, Jaffna, translated into Tamil the Sanskrit work, *Atmabhoda Prakasikai.* He died in 1845.

SARAVANA PERUMAL AIYAR, சரவணப்பெருமாள் ஐயர், belonged to a Vira-Saiva family in Madras. Among his works are the following; a commentary on the Kural published in 1830 a treatise on grammar, *Iyarramilssurukkam,* one on rhetoric, *Amyiyal Vilakkam,* and one on Geography, *Kolatipikai.* He also edited editions of several of the Tamil classes.

SAMINADA TESIKAR, சாமிநாத தேசிகர், lived in Tinnevelly last century. After 12 years study, he wrote a treatise on Tamil Grammar, entitled *Ilakkana Nottu.* He ended his days as head of a Saiva Matam in Tinnevelly.

SANTALINGKA KAVIRAYAR, சாந்தலிங்க கவிராயர், a native of Tandalaiseri, wrote an ethical poem of 100 stanzas, called *Tandalaiyar Satakam.*

SATALINGKA TESIKAR, சாந்தலிங்க தேசிகர், was a Vira-Saiva ascetic, who lived at Turaiyar about the beginning of last century. He wrote several treatises on philosophical Hinduism. The following are attributed to him: *Nengsuvadatutu, Vairakkiya Satakam, Vairakkiya Tipan, Kolai Maruttal,* and *Avirotavantiyar.*

SEKKILAR, சேக்கிழார், was a native of the Tonda country. On account of his talents, Anabhaya Chola made him his Prime Minister. The king, though a Saiva, was a great admirer of the Jaina poem, the *Chintamani.* When Sekkilar complained of this, the king asked him to name a Saiva poem of superior merits. Sekkilar recited Nampiandur Nampi's poem on the 63 Saiva devotees. As this was objected to on account of its brevity. Sekkilar wrote a long poem on the same subject, under the title of *Tiruttondar Puranam.* Sekkilar afterwards resigned his office as Prime

Minister and lived as an ascetic at Chillambaram, when he died.

SENTANAR, சேந்தனார், was a native of Ambel, a town on the banks of the Cavery. He wrote the *Tirakaram*, a Tamil dictionary in ten chapters.

SERAMAN PERUMAN, சேரமான்பெருமான், is said to have been a son of one of the Chera Kings. When he ascended the throne, he was very liberal in his gifts to poets, and spent much of his time in visiting Saiva temples. He was a great friend of Sundarais, and they are filled to have repaired together to Kailasam. The Tamil Plutarch attributes the following works to him: *Mummanikovai*, *Kailasavula*, and *Ponvannattantati*, all in honor of Siva.

SITAMPARA TESIKAR, சிதம்பரதேசிகர், was a pupil of Santalingka Tisikar of Turaiyar, who lived in the 18th century. He succeeded his master as Tampeiran of the Matam at Tirupporum. In addition to comments on the metaphysical works of Santalingka Tesikar, he wrote a poem in honor of Skanda worshipped at Tirupporar, called *Tirupporur Sanniti Murai*.

SIVAGNANA TESIKAR, சிவஞானதேசிகர், was the head of a Matam in Tinnevelly, and lived about the end of last century. He wrote expositions of the Tolkappiyam and Nannul, entitled *Suttiravirutti* and *Nannul Urai*.

SIVAPIRAKASA TESIKAR, சிவப்பிரகாசதேசகர், was the son of a Vira-Saiva priest who lived at Kanjipuram in the 17th century. After spending some time in Tinnevelly, he settled as head of a Matam at Tirumungalum, in the Madura District. He wrote a large number of works, *Pirapulingka Lilai* is an epic poem treating of the history of Allama Prabhu, founder of the Vira-Saiva sect. The *Nanneri* is an ethical treatise, often read in Schools; other works, *Sittanta Sikamani*, *Vetanta Sudamani*, *Sivipirakasa Vikasam*, and *Sivanama Mahimai*, treat of philosophical Hinduism; *Tirukuva Puranam*, *Sonasaila Malai*, *Venkai Kalampakam*, *Vengkai Kovai*, *Vengkai Ula*, *Vengkai Alangkaram*, *Tirus-*

sentil Antati, *Satamani Malai*, *Nalvar Nanmam Malai*, *Nirangsana Malai*, *Kaitala Malai*, *Apisheka Malai*, *Ishdalingka Perung Kalilnedil*, and *Ishdalingka Kurungkalil nedil* are in praise of Saiva shrines on the Vira-Saiva system. He is also said to have written a treatise on logic *Tarka Paripashai*.

Siva Vakkiyar, சிவவாக்கியர், belonged to the Sittar school. See remarks, p. 141.

Suntarar, சுந்தரர், belonged to a Brahman family of Tirunavalur. While a child, he is said to have been adopted by king Narasingha Muniyar. On the day fixed for his marriage, he broke off the match, and as an ascetic went about singing hymns in honor of the Saiva temples. With Appar and Sampantar, he was a zealous champion of Saivism. A collection of hymns attributed to him has recently been printed.

Suppiramaniya Vetiyar, சுப்பிரமணிய வேதியர், was a native of Alvar Tinnevelly, who lived about the end of last century. He wrote a treatise, *Pirayoka Vivekam*, on the composition of poems.

Sudikkodutta Nayssiyar, சூடிக்கொடுத்த நாய்ச்சியார், is said to have been a foundling who consecrated herself to Vishnu, worshippod at Tirupati. 173 stanzas called *Tirupavai* and *Tirumoli*, part of the Nalayira Pirapantam, are attributed to her.

Tandi Asiriyar, தண்டியாசிரியர், is said to have written a treatise; called *Alangkaram*, treating of poetical figures.

Tatvarayar, தத்வராயர், is said to have been a Saiva ascetic who lived in the 17th century. The Tamil Plutarch attributes to him the following long list of works : 1. *Sivappirakasa Venpa*. 2. *Tatvamirtam*. 3. *Tiruttalladdu*. 4. *Pillaittorunamam*. 5. *Venpavantati*. 6. *Kalutturaiyantati*. 7. *Sinnappu Venpa*. 8. *Fasangkam*. 9. *Iraddai Manimalai*. 10. *Mummanikkovai*. 11. *Nanmanimalai*. 12. *Tiruvadimalai*. 13. *Gnanavinotan Kalampakam*. 14. *Ula*. 15. *Siledai Ula*. 16. *Nang-*

suvudututu. 17. *Kalimadal.* 18. *Agugnaivataipparani.* 19. *Mokavataipparani.* 20. *Amirtasara Venpa.* 21. *Tiruvarudkalan Malai.* 22. *Porri Malai.* 23. *Pakalssi Malai.* 24. *Sasivarna Potam.* 25. *Peruntiraddu.* 26. *Kuruntiraddu.*

TANDAVAMURTTI, தாண்டவமூர்த்தி, was a Saiva ascetic, author of a noted Vedantic treatise, *Kaivalya navanitam.*

TAYUMANAVAR, தாயுமானவர், was born at Trichinopoly in the early part of last century. His father was accountant to king Vijaya Reghunatha Chokalinga Nayakar. On his death, Tayamanavar was induced to hold the office for a time. The queen conceiving an attachment for him, he fled to Ramnad, where he married. His wife died after giving birth to her first child. He then became an ascetic, and wandered about singing the praises of Saiva temples. It is supposed that he had some knowledge of the doctrines of Christianity.

TIRUMANGKAI ALWAR, திருமங்கையாழ்வார், a native of Trivalur, was one of the 12 Vaishnava Alwars. For a time he was governor of a district under one of the Chola kings, but he was afterwards dismissed. Having turned a freebooter, he robbed only those who had not the Vaishnava mark on their foreheads. He is said to have contributed 1253 verses to the *Nalayira Pirapantam.*

TIRUMALISAI ALVAR, திருமழிசையாழ்வார், one of the 12 Vaishnava Alvars, is said to have written 206 stanzas, included in the *Nalayira Pirapantam.*

TIRUMULAR, திருமூலர், by tradition, was a contemporary of Agastiya. Legends connected with him are given in the Tirutonder Puranam. A treatise on medicine is attributed to him, *Tirumular Vaittiya Vakadam,* and a theological work *Tirumulamantiram ;* but both are spurious.

TIRUPAN ALVAR, திருப்பாணாழ்வார், one of the 12 Vaish-

nava Alvars, contributed some stanzas to the *Nalayira Pirapantam*, describing the beauties of Vishnu.

TIRUVALLUVAR, திருவள்ளுவர், the author of the Kural, occupies the first place as a moralist among the Tamils. Indeed, it is generally acknowledged, that there is no treatise equal to the Kural in any Indian language. He is said to have been the son of a Pariah woman by a Brahman father, and to have been brought up by a Valluvan, a priest of the Pariah caste, at Mailapur near Madras. His real name is not known. (See page 161.) He probably lived about the 9th century.

TIRUVENGKADAIYAR, திருவேங்கடையர், was a Brahman of Villiputur. He wrote a work, *Uramana Sangkirakam*, on the composition of erotic poems.

TIRUVENGKADASUVAMI, திருவேங்கடசுவாமி, was a Brahman of Madai. He wrote an imitation in Tamil of the *Praboda Chandrodaya* of Kishna Misra.

TERAIYAR, தேரையர், is said to have been one of the twelve disciples of Agastiya. Three treatises on medicine bear his name, but their real authors are unknown, viz., *Sikamani Venpa*, *Nadikottu*, and fragments of a work on hygiene, *Noyanukaviti*.

TOLKAPPIYANAR, தொல்காப்பியனார், was the chief of the twelve disciples of Agastiya. He is said to have lived in a town to the south of Madura. Having quarrelled with Agastiya, he established a separate school, and composed a grammar which bears the title of *Tolkappiyam*, and is considered the olders extant work on the subject. Three commentaries have been written upon it.

TONDARADIPPODI ALVAR, தொண்டரடிப்பொடியாழ்வார், was one of the twelve Vaishnava Alvars. His real name was Vipra Narayana. Having become an ascetic, he spent the rest of his life at Srirangam. The *Tirumalai* and *Tiruppalliyelussi*, fifty stanzas in praise of Vishnu, forming part of the Nalayira Pirapantam, are attributed to him.

Ulakanatan, உலகநாதன், is said to have been of the barber caste. The Tamil Plutarch assigns to him the authorship of a small treatise on morals *Ulaka Niti*, and another, *Satipetanul*, on caste.

Umapati Sivasariyar, உமாபதி சிவாசாரியர், is said to have been originally a Vaishnava Brahman, but he embraced Saivaism. His principal work is the *Siva pirakasam*, an abstract of which has been translated into English by the Rev. H. R. Hoisington. An abridgment in 75 stanzas of the history of the 64 devotes of Siva, entitled *Tirutandar Puranasaram*, an account of Sekilar, styled *Sekilar Puranam*, and the *Royis Puranam* treatises of the legend connected with the temple at Chellambaram, are also attributed to this author.

Varata Kavirayar, வரதகவிராயர், was a native of Jaffna who lived about the 17th century. His principal works are the *Sivarattiri Puranam* and the *Ekatesi Puranam*, about Saiva fasts.

Varatungka Rama Pandiyan, வரதுங்கராமபாண்டியன், is said to have been a younger brother of Ativira Rama Pandiyan of Madura. An imitation of a part of the Skanda Purana, *Piramotara Kandam*, is attributed to him.

Vetakiri Mutaliar, வேதகிரிமுதலியார், was born in 1795. He established a Press in Madras, and published editions of several classical works. Besides four ethical poems *Manuniti Satakam*, *Manuvikkiyana, Patakam*, *Niti Sintamani* and *Sanmarkkassaram*, he prepared the addendum to the Jaffna Tamil Dictionary, and composed the additions to the 11th part of the Nikandu, printed at Manepy in 1843.

Velaiya Tesikar, வேலையதேசிகர், was born at Kanjipuram, but studied under the head of the Matam of Sindupunturai in Tinnevelly. He wrote the following works: *Nallur Puranam*, *Virasingkatanar Puranam*, *Ishdalingka Kaittala Malai*, *Namasivaya Lilai*, *Kirushna Saritiraparisata Lilai*, and *Mayilattiraddai Malai*.

The *Kalatti Puranam*, commenced by his brothers Siva Pirakasa and Karumai Pirakasa was also completed by him. He died at Perumatur.

VILLAPAKAM TANDAVARAYA MUTALIAR, was a teacher in the College of Fort St. George, Madras. In 1825 he wrote a catechism of Tamil Grammar, entitled *Ilakkana Vina Vidai*; he translated the *Panchatantra* stories into Tamil, and wrote a book of fables called *Katamangsari*. He likewise edited several Tamil lexicons. His prose style is greatly admired.

VITTUVAN SAMINATA PILLAI, வித்துவான் சாமிநாத பிள்ளை, was a Roman Catholic born at Pondicherry towards the close of last century. He was employed as Munshi by the late Mr. Ellis. His principal poetical work is entitled *Gnanatikkarayarkappiyam*.

VILLIPUTTURAR, வில்லிபுத்தூரர், was a Vaishnava Brahman. Opinions differ with respect to the time he lived. He wrote an imitation in 3373 stanzas of the first ten Parvas of the Mahabharata.

VIRAKAVIRAYAR, வீரகவிராயர், probably lived in the 16th century. He wrote an epic poem, *Arissantira Puranam*, relating the adventures of king Harischandra.

VAITTIYANA NAVALAR, வைத்தியநாத நாவலர், was born near Combaconum. He wrote a critique on the Nannul, entitled, *Ilakkana Vilakkam*.

CATALOGUE

OF

TAMIL PRINTED BOOKS.

CLASS A.—RELIGION.

DIVISION I. PROTESTANT THEOLOGY.

SECTION I. THE HOLY SCRIPTURES.

Earliest Versions.—Tamil has the honor of being the first Indian language into which the Bible was translated. In 1688, the Dutch in Ceylon commenced the translation of the New Testament, and in 1694 that of the Old Testament. The work, however, was not carried on regularly. Ziegenbalg and Plutscho, the first Protestant Missionaries to India, landed at Tranquebar in 1706. In 1708, Ziegenbalg began the translation of the New Testament into Tamil. The Christian Knowledge Society in 1711 sent out a Printing Press, with Roman type. Not long afterwards, Tamil type was received from Halle. The translation of the New Testament was finished in 1711; but the printing of the first edition (4to) was not completed till 1715.

In 1713, Ziegenbalg began the translation of the Old Testament. At his death in 1719 he had advanced as far as Ruth. The work was taken up by Schultze in 1723. The Psalms were printed in 1724, as also a second edition of the New Testament. The Old Testament and the Apocrypha were completed in 1728, in 4 volumes quarto.

Two editions of the New Testament in Tamil were printed in Ceylon in 1748 and 1759. The Rev. Philip De Melho, the first native minister of the Dutch Reformed Church in Ceylon, was the principal translator.

The New Testament of Ziegenbalg was reprinted at Tranquebar in 1758, and in 1778 the Second Edition of the Old Testament was published.

The book of Ecclesiasticus was printed at Tranquebar in 1812. 12 mo, 142 pp.

Fabricius.—Schultze was succeeded at Madras in 1742 by Fabricius, who devoted much time to the revision of Ziegenbalg's translation. The first edition of the New Testament by Fabricius was printed in 1772. The Old Testament appeared in 1777.

In 1809, Dr. John published at Tranquebar an edition of the New Testament by Fabricius, and in 1811 the Calcutta Bible Society printed 5,000 copies at Serampore.

Rhenius.—The Madras Auxiliary Bible Society was formed on May 5th, 1820. Rhenius had been engaged for some time on the revision of the version of Fabricius, and in 1819, Genesis, prepared by him, was printed by the Calcutta Bible Society as a specimen for examination. In consequence of the conflicting opinions expressed with regard to the revision of Rhenius, the Madras Committee ordered an edition of 1,000 copies of the Old Testament by Fabricius to be printed. In 1822 the two editions of 6,400 copies of the New Testament, printed during the previous ten years, having been exhausted, the Madras Committee ordered 2,500 copies of the New Testament to be printed, with an additional number of 2,500 of the Gospels and Acts.

Rhenius commenced his revision of the Old Testament in 1815, exactly one hundred years after the publication of Ziegenbalg's New Testament. He had then been only a year and a half in India. Eleven

years passed, however, before he completed in 1826 his version of the New Testament. His translation of Matthew's Gospel was printed in 1825, the edition consisting of 10,000 copies. After a second revision, 5,000 copies of the Gospels were printed in 1827.

An edition of 2,500 copies of the version of the Old Testament by Fabricius, with 2,500 copies additional of the Pentateuch, Psalms and Isaiah, was completed in 1831. In 1831 it was resolved to print, after another revision, 15,000 copies of Rhenius's New Testament. Rhenius's New Testament complete was available for the first time in 1833, the demand for it previously being so great, that the portions were distributed as soon as they were printed.

In 1835, Rhenius was desirous that the revision of his translation of the Old Testament should be commenced, and 150 copies of Genesis were printed and circulated for examination. After opinions had been collected, it was resolved in 1836 that Fabricius's version should not be laid aside; but that another edition of it should be printed, with some alterations in the orthography, and that the revision of Rhenius's version should be continued. Rhenius died in 1837.

New Editions.—In 1842, Mr. Winslow translated the headings and chronology of the English version into Tamil, and arrangements were made to print 6,000 copies of the Bible with these additions, the Old Testament being the version of Fabricius corrected, and the New Testament that of Rhenius. In the same year an edition of Fabricius's New Testament was undertaken, with the headings and references of the English version, translated by Mr. Bower, 10,000 copies.

The Tamil Bible commenced in 1842, was finished in 1844. An edition of Rhenius's New Testament, with references, headings, various readings, and the chronology of the English version, was completed in 1846, 6,000 copies. The following year the second edition, 6,000 copies, of the complete Tamil Bible was ready.

Tentative Version.—Neither of the existing versions was considered satisfactory. *Faithfulness* seemed the great aim of Fabricius. The language is simple; but from the close following of the original, the version is in many cases obscure, as well as defective in style and idiom. *Intelligibility*, on the other hand, was what Rhenius chiefly sought. His version, in an easy flowing style, is much superior in clearness and idiom; but in many parts it is rather a paraphrase than a translation. Both versions also follow Luther's Bible more than the English.

The Jaffna Auxiliary Bible Society made a proposal to the Madras Society, that a new united version should be prepared. This was agreed to in 1848. The Rev. P. Percival, Jaffna, the translator of the new version, had been engaged for 14 years on the work. In addition to being an accomplished Tamil scholar, he was acquainted with Sanskrit and Bengali. The translation was made from the originals, but compared with the English version, with every Tamil version extant, and also with the Bengali translation. The Rev. Messrs. Spaulding, Winslow, and Brotherton, were the principal members of the Revision Committee. The printing of the Union Version was completed in 1850, in octavo, 3,000 copies, and quarto 500. It was printed under the careful superintendence of Mr. P. R. Hunt, American Mission Press, Madras, and was considered the finest specimen of Tamil typography which up to that time had been produced.

The new version, though greatly admired by some, was not generally acceptable. The translation is, on the whole, faithful, clear, idiomatic and elegant. The chief complaint is, that it contains too large an infusion of words of Sanskrit origin.

Standard Version.—In 1856, a Meeting of Delegates, appointed by several Missionary Societies, to consider the best means of obtaining a standard version of the Tamil Bible, was held at Madras. It was

recommended that Fabricius's version should form the basis, "comparing the same anew with the Hebrew and Greek texts, and also consulting carefully the Tentative, and all other existing versions." Of the six Delegates only one advocated Rhenius's version of the New Testament. In addition to other reasons, long familiarity has rendered the version of Fabricius a favorite among Native Christians.

The Delegates recommended that the revision should be confided, not to one individual but to a Committee, elected by the Missions. This was soon found to be impracticable, and it was determined that the work should be done by a Principal Revisor, the whole being carefully gone over before printing by a Committee of Delegates. The Rev. H. Bower, a distinguished Tamil Scholar, was nominated Principal Revisor.

Mr. Bower wisely resolved, that as the work concerned, not merely the present but the future Tamil Church, no pains should be spared in the production of a version as perfect as possible. A mere revision of Fabricius was found to be insufficient—a new translation was required. Mr. Bower commenced the New Testament in 1858. The final meeting of the Delegates for its revision was held in 1863. The Delegates were the Rev. W. Tracy, American Board, Rev. Dr. Caldwell, S. P. G., Rev. E. Sargent, C. M. S. and the Rev. C. S. Kohlhoff, S. P. G.* The Delegates remark in their Report :—

"It is a special and peculiar excellence of the version on which we have now been engaged that it is not the result of the solitary labours of any one man, however eminent, like the versions of Fabricius and Rhenius, but has passed through many minds, and has been finally submitted, verse by verse, to

* The Rev. E. Lewis, L. M. S. who, from ill health, was obliged to go home, rendered considerable help in the revision of the Gospels.

the searching ordeal of a *vivâ voce* discussion, in which the peculiarities of sentiment and language apparent in each individual present were neutralized by those of his neighbour. We trust, therefore, that this version will be found, on the one hand, more faithful to the sense of the original than any previous one; and, on the other, more idiomatic and perspicuous, and free from individual peculiarities."†

Early in 1864, the Committee of the Madras Bible Society resolved that the Old Testament should be revised, so as to bring it into general correspondency of style with the standard Edition of the New Testament. The revision was intrusted to Mr. Bower, to be aided, as before, by Delegates from the principal Missions. There is every hope that the work will be prosecuted to a successful termination, and the great end in view completely realised.

Roman Catholic Version.—A Tamil version of the Gospels and Acts, by some Roman Catholic Missionaries, was printed at Pondicherry in 1857. The preface states that the translation was made from the Vulgate, but the Greek Testament was consulted. Notes are appended in some cases, as in the Douay Bible.

Sizes of Editions.—Till 1829 the Bible in Tamil formed 5 thick octavo volumes. In 1831 smaller type was employed in printing the New Testament, which formed an octavo volume. In 1836, the New Testament was printed in duodecimo. The complete Bible was issued in 1840 in one thick octavo volume. In 1858 the Bible was printed at the American Mission Press in royal 18mo. brevier type. It is the smallest edition of the Scriptures yet produced in any of the languages of India.

Circulation.—The issues of Tamil Scriptures during

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† Report, Madras Aux. Bible Society for 1863, p. 46.

the last 5 years from the Depository of the Madras Auxiliary Bible Society were as follows :—

	Bibles.	*Old Tests.*	*New Tests.*	*Portions.*	*Total.*
1860...	250	193	2,128	42,831	45,402
1861...	310	178	1,024	22,929	24,431
1862...	818	460	1,166	30,014	32,408
1863...	971	73	1,657	41,085	43,786
1864...	931	283	2,242	35,339	38,795
Average	656	237	1,643	34,439	36,964

SECTION II. BOOKS FOR PUBLIC AND PRIVATE WORSHIP.

LITURGIES.

Tranquebar Ritual.—Fenger states that the translation of the Danish Ritual was made in 1707, the same year in which Ziegenbalg built the Church at Tranquebar.* The earliest edition the compiler has met with, "Rituale Trangambaricum," 12mo, 141 pp., was printed at Tranquebar in 1781.

A small Prayer Book, தேவாராதனை ஒழுங்கு, 8vo. 24 pp. was printed at Tranquebar in 1864. Price, 6 pie.

English Book of Common Prayer.—The first translation was made by Dr. Rottler. It was printed at Vepery, Madras, by the S. P. C. K. in 1819, 4to. 289 pp. Bishop Heber made a liberal donation towards defraying the expense of a new edition. In 1843 the S. P. C. K. engaged to print a large edition of a translation, revised by a Committee consisting of all the Missionaries of the S. P. G. and C. M. S. in Tinnevelly. The same Society's Report for 1844 mentions that an edition of 10,000 copies of an abridgment of the Liturgy was printed at Madras for the Tinnevelly Book Society. A new edition of the Liturgy (10,000 copies, 8vo. 385 pp.) was published in 1859. It was revised by the Rev. H. Bower, Rev. A. Cæmmerer, Rev. C. S. Kohlhoff, and Rev. J. Thomas. Price, 4 as.

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* History of the Tranquebar Mission, p. 36.

A quarto edition of the Tamil Common Prayer, carried through the Press by the Rev. H. Bower and the Rev. J. Nimmo, was published by the S. P. C. K. in 1861. It was the last publication of the Society's Press at Vepery. Quarto Editions of the Book of Services (4to. 77 pp.) and Offices (8vo. 135 pp.), were published the same year.

Sunday First Lessons from the Old Testament.— 12mo. 360 pp. S. P. C. K. Madras, 1860. 4 as.

* *The Order of Confirmation.* 12mo. 8 pp. S. P. C. K. 1838.

The Lady's Tamil Book. Dureisâni-Tamil-Puttagam. By Dr. E. Hoole. Contains the Morning and Evening Services, and other portions of the Book of Common Prayer in Romanized Tamil; accompanied by the English version in parallel columns. Together with an Anglo-Tamil Grammar and Vocabulary. 8vo. 148 pp. London, 1859. Madras, Higginbotham. 4 shillings.

Dutch Reformed Liturgy.—The Liturgy of the Reformed Protestant Dutch Church in North America, translated by the Rev. Dr. H. M. Scudder. McCheyne's Order for the reading of the Scriptures is added at the close of the volume. 18mo. 265 pp. A M. P. 1862. 12 as.

Forms of Marriage and Burial Services, 12mo. 29 pp. Nagercoil Press. Published by Missionaries of the London Missionary Society.

Explanatory Treatises.

Nicholl's Sunday Exercises on the Morning and Evening Services. In question and answer. Edited by the Rev. A. F. Cæmmerer, 12mo. 84 pp. Palamcottah, 1853. 2 as.

* *Companion to the Holy Communion.* Directions and Prayers, with a translation of Book IV. of the

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* Books marked with an asterisk are at present (1865) out of print.

Imitation of Christ by A. Kempis, 18mo. 71 pp. Tranquebar, 1782. Second Ed. 12mo. 100 pp. 1819.

Companion to the Holy Communion. By the Rev. Dr. Caldwell. Meditations, Sermon on the Lord's Supper, Prayers, &c. 2nd Ed. S. P. C. K. 1861. 3 as.

Prayers for Families or Private Use.

* *Arndt's "Garden of Paradise."* Translated by Schultze. In 4 parts: I. 48 Prayers, II. 29 Thanksgivings, III. 39 Prayers in affliction, IV. 12 Adorations. Printed at Halle, 1749, small 8vo. 532 pp.

Prayers for Families. Short Prayers for every day in the week, from an English tract published by the R. T. S. Madras Tract Society. 1st Ed. 1828. 4th Ed. 16mo. 80 pp. 1862. 6 pie.

* *Prayers for the use of Christian Families,* with an Essay on Family Religion and a Table of Lessons for Family Worship. By the Rev. P. Percival, 8vo. 213 pp. Published by the Jaffna R. T. S. 1846.

Prayers taken from the Liturgy of the Church of England arranged for Family Worship. From the original of the Prayer Book and Homily Society, 12mo. 58 pp. S. P. C. K. Madras. 6 pie.

Tamil PrayerBook ஞானபூமாலை. Selected by the Rev. A. Blomstrand, 18mo. 312 pp. Tranquebar, 1865. 5 as.

Hymn Books.

Translations from the German.—The first Hymn Book† printed in Tamil was a collection of 48 Hymns, translated by Ziegenbalg, and published in 1713. A second edition was issued in 1721. In 1723 Schultze published a third edition, containing 160 Hymns. A fourth edition, edited by the Rev. Messrs. Pressier and Walther, contained about 300 Hymns. A fifth edition was printed at Tranquebar in 1756. To the sixth edition, printed at Tranquebar in 1779, two Appendixes were added, printed in 1786 and 1787.

Several hymns by Fabricius are included in this edition. The Hymn Book, edited by Fabricius, was reprinted at Madras in 1774, 1796, 1820 and 1825. It was also printed at Tranquebar in 1807. Two abridged editions were likewise issued. The Rev. A. F. Cæmmerer printed a Selection at Palamcottah in 1853, 12mo. 78 pp.

The twelfth edition, "*Hymnologia Germano-Tamulica*," was printed at Tranquebar in 1863. It contains 374 Hymns, some of them new compositions, 8vo. 462 pp. The preface contains an account of the different editions. Price, paper covers, 14 annas; leather, 1 Rupee 2 annas. An abridgment, containing 80 Hymns, was printed at Tranquebar in 1865, 12mo. 70 pp. 3 as.

Hymns in English Metres.—The first collection of Hymns of this nature seems to have been made by the Rev. C. T. Rhenius. Afterwards he prepared a small work, containing 42 Hymns, which was printed in 1831 by the Madras Tract Society. In 1839 a larger collection, containing 112 Hymns, was issued at Madras. In 1848 the Madras Tract Society published two Hymn Books, both 18mo,—one containing 136 Hymns for adults, the other 80 Hymns for children. The same Society published in 1861 a selection of 388 Hymns. 12 as.

The Jaffna Tract Society has issued 5 editions of a Hymn Book. The last edition, printed in 1854, contains 472 Hymns. The same Society published in 1852 a small selection, "Spiritual Songs," 18mo. 71 pp. In 1862 the American Ceylon Mission printed "Hymns for Children," 18mo. 57 pp.

A volume (12mo. 138 pp.) containing 140 Hymns, was printed at Nagercoil in 1841 for the Nagercoil and Palamcottah Tract Society. The Tinnevelly Missionaries afterwards published a larger collection. The latest edition, printed at Palamcottah in 1861, 12mo. 250 pp. contains 222 Hymns. 6 as.

A Hymn Book (18mo. 288 pp.), containing 205 Hymns in English metres and 25 in Tamil metres, was printed in 1855 for the South Travancore Tract Society. A new edition, with about 440 Hymns, is now in the Press. Both editions were edited by the Rev. F. Baylis.

A volume, containing Hymns translated from Wesley's Collection, was printed at the A. M. P. Madras, 12mo. 230 pp. 1848.

A Tamil Hymn Book, containing 398 Hymns and the music of a few tunes, was printed at Bangalore in 1849 for the Bangalore Tract Society, 8vo. 503 pp. A volume (8vo. 152 pp.) containing 140 Hymns and 22 Chants, the latter with appropriate music, was printed at Madras in 1853 for the American Madura Mission. 2 as.

Hymns in Native Metres.—In general, Hymns to English tunes are not appreciated by Tamulians. Compositions adapted to national music are greatly preferred. Their use in public worship was at first opposed by many Missionaries. The associations were said to be bad in many cases; the absence of a devotional spirit was alleged; the music was said to be tame and wanting in character. On the other hand, it was asserted that soon the associations would be Christianized; that many hymns expressed deep religious feeling; that some of the tunes were very beautiful, and that whatever might be their relative merits as musical compositions, the taste of the people should be consulted.

The Rev. E. Webb, of the American Madura Mission, seems to have taken the lead in introducing native metres into public worship. The well-known Christian poet, Vethanayaga Sastri, of Tanjore, had composed a large number of pieces suitable for divine service. Mr. Webb proceeded to Tanjore, and spent some time in the study of native music. In 1853 a volume of

Tamil Sacred Lyrics (8vo. 226 pp.) selected by him, was printed at Madras for the Madura Mission.

The first collection of hymns in native metres was so popular, that it was determined to publish a larger volume. To obtain compositions on important subjects not included in the previous work, a notice was circulated, offering prizes for the best hymns of the class wanted. About 400 were sent in by competitors. In 1860, a volume (12mo. 475 pp.), containing 281 Christian Lyrics, edited by Mr. Webb, was published by the Christian Vernacular Education Society. The first edition of 1,500 copies was soon exhausted. Another edition of 2,000 copies was issued in 1864, (10 as.) The size of the volume edited by Mr. Webb rendering it too expensive in many cases, the Rev. E. Sargent printed at Palamcottah in 1865 a selection containing 107 hymns. 3¾ as.

The use of hymns in native metres is gradually extending. They are particularly adapted to village congregations, in which the people are sometimes entirely ignorant of English music.

SECTION III. PRACTICAL THEOLOGY.

* *The Way of Salvation.* இரக்ஷிப்பின் ஒழுங்கு. Tranquebar. 2nd ed. 18mo. 102 pp. 1747.

* *Treatise on the Duties of a good Communicant,* and *Maxims for Guidance in the Conduct of Life.* They were translated from the German by Malaiappen, a young Native Christian, and revised by Schultze. Tranquebar, 1721.

* *Ardt's "True Christianity."* ஞானக்கண்ணாடி. Translated by Schultze. Printed at Halle. Small 8vo. 399 pp. 1750.

The Pilgrim's Progress. Part I. English and Tamil. 4to. 137 pp. printed at Vepery, 1793. 2nd ed. 4to. 231 pp. Vepery, 1826. Tamil alone published by the Madras Tract Society in 1841, 12mo. 259 pp.

Revised Translation, 8vo. 194 pp. 1842. Third edition of the same Society, 12mo. 288 pp. 1848. The Madras editions contain only Part I. The whole work was translated by the Rev. L. Spaulding for the Jaffna Tract Society, and was printed in 1853, 12mo. 370 pp. 6 as.

Bogatsky's Golden Treasury. Vepery, 1800, 2nd edition 1850. 8vo. 734 pp. Published by the Rev. A. F. Cæmmerer, Rs. 2.

The translations of this and several other works were made by Daniel Pillai, grandfather of the late Rev. J. Devasagayam, Tinnevelly. Daniel Pillai was educated by the Tranquebar Missionaries; but he accepted the post of Translator to the Danish Government. He resolved, however, to devote one hour a day to the translation of Christian books. For forty years this resolution was faithfully observed, and he translated several works of great value.

Meditations on the Christian Character. Pietas Christiana Demonstrata ad Devotionem domesticam Promovendam. சன்மார்க்க விளக்கம். Translated from the German by Daniel Pillai, Tranquebar, 1810. 2nd Ed. Tranquebar, 1814. 3rd Ed. 8vo. 246 pp. Madras, 1853. The last edition contains an Appendix of illustrative Anecdotes. 1 R.

Meditations on the Passion of Jesus Christ. ஏசுநாதர் பாடுபட்ட சரித்திரத்தியானம். Translated by Daniel Pillai from the German of the Rev. J. F. Starke, 2 vols. 8vo. pp. 284, and 488, 1835. Published at Madras by a Society of Native Christians. A Second Edition, abridged by the Rev. D. Fenn, was printed at Palamcottah in 1860, 12mo. pp. 300 and 320, for the Christian Vernacular Education Society. 12 as.

* *Ayah and Lady.* By Mrs. Sherwood. Conversations on the Ten Commandments, &c. 18mo. 175 pp. Madras T. S. 1839.

Ministerial Advice on Caring for the Souls of our Fellowmen. 18mo. 69 pp. Madras T. S. 1842. Translated from the 9th Chapter of Baxter's Saints' Rest. 2 pie.

* *Little Henry and his Bearer.* By Mrs. Sherwood 18mo. 1839. Madras T. S.

Spiritual Doctrine. ஞான உபதேசவிளக்கம். An explanation of Christian Doctrine, in question and answer. Translated by Daniel Pillai, from the German of C. Schade. 8vo. 166 pp. Published by T. J. Singkarapelaventeram Pillai. Madras, 1853, 1 R.

Daily Monitor. Contains a Text from Holy Scripture and a verse of Sacred Poetry for every morning and evening in the year. Edited by Rev. P. Percival for the Jaffna R. T. S. 1837. 2nd Ed. 1843. Rev. L. Spaulding. 3rd Ed. 1849.

**Hours of Spiritual Refreshment.* ஞானமுசிப்பாருநேரம். Translated from the German of Muller by Daniel Pillai. Seven out of ten Parts published by the Tamil Christians' Book Society. 12mo. 368 pp. Madras 1841.

* *Bunyan's Holy War.* Translated by the Rev. S. Winfred. Printed at Neyoor for the Tinnevelly Tamil Book Society. 12mo. 278 pp. 1844.

* *Scripture Text Book.* A Text (English and Tamil) for each day in the year. Arranged by the Rev. F. D. W. Ward. 32mo. 223 pp. Madras T. S. 1845.

Doddridge's Rise and Progress of Religion. English and Tamil. Abridged and altered. 12mo. 339 pp. Jaffna R. T. S. 1848.

Neff's Conversations on Sin and Salvation. 12mo. 112 pp. Neyoor 1848. Revised edition published by the Madras T. S. 18mo. 114 pp. 1863. 1 an.

Come to Jesus. திவ்விய அழைப்பு. Translated from the work by Newman Hall by the Rev. J. A. Regel, 18mo, 143 pp. 1850, S P. C. K, 1 an. Another trans-

lation by the Rev. F. Baylis, 18mo. 103 pp. 2nd Ed. 1857. S. Travancore T. S.

Anecdotes. திருட்டாந்தரத்திபிகை. By the Rev. P. Schaffter. Miscellaneous extracts, intended chiefly for the young, 12mo. 203 pp. Palamcottah 1854, 8 as.

* *Meditations on the Titles of Christ.* By the Rev. A. F. Cæmmerer, 12mo. 24 pp. Palamcottah. Altered from a work by Avancini, appended to "Daily Steps towards Heaven," by Troyte.

Extracts from Thomas A Kempis. Translated by the Rev. Dr. B. Schmid. 12mo. 80 pp. 1832. 2nd ed. published by C. P. Brown, Esq., S. P. C. K. Press, Madras T. S. 6 pie. Also 8vo. 42 pp. 1853.

* *Pike's Early Piety.* Translated by Gnanadeebum Ammal, daughter of Vethanayaga Sastri, 16mo. 334 pp. Madras T. S. 1853.

James's Anxious Inquirer. Translated by Rev. J. A. Regel. 18mo. 213 pp. Madras T. S. 1853, 3 as.

Flavel's Saint Indeed. Translated, with some omissions, by the Rev. W. H. Drew, 18mo. 126 pp. Madras T. S. 1855. 2 as.

**Lectures to Catechumens.* 1st Series. On the Attributes of God, Creation, &c., 12mo. 81 pp. Printed for the Tanjore Tamil Tract and Book Society, S. P. C. K. Press, Madras 1855.

Bp. Taylor's Introduction to a Holy Life. Translated by the Rev. A. Johnson, 12mo. 52 pp. S. P. C. K. Madras, 1855. 2 as.

* *Parenjothi and Kirubei.* A translation of Phulmani and Karuna by Mrs. Mullens, Calcutta. Edited by the Rev. F. Baylis. 12mo. 245 pp. Palamcottah C. M. Press, 1858. S. India Christian School Book Society. Presented to Tamil Christian Females by Ladies in the Madras Presidency.

Macduff's Faithful Promiser. Prepared by the Rev. F. Baylis, 16mo. 66 pp. 2nd Ed. Nagercoil, 1859.

Wayland Moral Science. Abridged edition. 12mo. 230 pp. Palamcottah 1859. C. V. E. S. 4 as.

Gerhard's Meditations. பரிசுத்த தியானங்கள். Translated by the Rev. A. M. Samuel, Native Minister, 12mo 270 pp. Printed for the E. Lutheran Mission at the S. P. C. K. Press, Madras, 1860. 6 as.

The translator, in the Tamil preface, says that the translations by Daniel Pillai, when published in Madras by others, were "altered, perverted, and adulterated with false doctrines." In the translation of Gerhard's work where he found, "We feed upon" &c., in the English edition in accordance with the doctrines of the English Church, he rendered it "He feeds us," &c., according to the German original. He claims, therefore, to have made the translation strictly in harmony with the "unadulterated, pure, wholesome doctrines and instructions of the Lutheran Church."

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Christ the Good Physician.—By the Rev. A. R. Symonds. 8vo. 9 pp. Also in English and Tamil, Madras.

Butler's Sermons on Human Nature, and Dissertation on Virtue. தர்மசாஸ்திரசாரம். By the Rev. H. Bower. With an Introduction, Analysis, and Index. 12mo. 118 pp. Madras, 1857. C. V. E. S. 4 as.

God's Choice the best for his People.—Translated by the Rev. H. Bower, from a Sermon by the late Rev. D. Simpson. 12mo. 18 pp. 2d ed. 1859. S. P. C. K. 2 pie.

Messiah's Conquests. 12mo. 17 pp. Palamcottah, 1855.

The Holy Spirit and His Gifts. (28th Homily) 12mo. 11 pp. Palamcottah, 1856,

* A Sermon on Is. 56-7. "My house shall be called a house of prayer, for all people," by the Rev. H. Bower. 12mo. 16 pp. S. P. C. K. 1859.

"*Let a Man Examine Himself.*" 12mo. 15 pp. Palamcottah, 1860.

Sermons by Schanz.—சுவிசேஷவாக்கியங்களின் விஸ்தரிப்பு. 8vo. 550 pp. Tranquebar, 1865.

SECTION VIII. POETRY.*

* *Poetical Version of the Book of Genesis.*—By Narasimullu Kavirayar, 16mo. 106 pp. Madras 1849.

One Hundred Stanzas on the Character of Christ.—இயேசுநாயகர் திருச்சதகம். By A. R. Arnold. 32mo. 114 pp. Jaffna R. T. S. 1850.

Poetical Compend of the Bible.—மெய்வேதசாரம். In the form of a Dialogue between a Guru and a Disciple concerning God, the Soul, and Sin, &c. Twenty Poetical Prayers, 18mo. 120 pp. Jaffna 1852.

On the Birth of Christ, &c. இயேசுவின்பேரில் பதங்கள். By Vethanayaga Sastri, 18mo. 14 pp. 1852.

On the Word of God.—திருவாக்குப்புராணம். By J. Evarts, 16mo. 41 pp. Madras A. M. 1853. 4 as.

On the Sufferings of Christ, &c.—பேரின்பக்காதல். By Vethanayaga Sastri, 18mo. 122 pp. Madras 1853. 4 as.

Miscellaneous Poems. இயேசுவின்பேரில் பதங்கள். By Vethanayaga Sastri, 18mo. 78 pp. 1853. 4 as.

Poems on the Old and New Testaments.—சத்தியவேதாகமக்கீர்த்தனை. By Cenjee Thomas. 8vo. 74 pp. Madras 1858.

Compendium of Milton's Paradise Lost. ஆதிநந்தாவனப் பிரளயம். By A. Vethagan. Nagercoil, 16mo. 168 pp. 1862.

Sacred Poetry.—மெய்ஞ்ஞானச்செய்யுள். By G. P.

* Exclusive of Hymns for Public Worship, and works against Hinduism.

Savandranayagam Pillai, B. A. 12mo. 52 pp. Madras. 3 as.

Sacred Lyrics.—மெய்ஞ்ஞானக்கீர்த்தனை. By G. P. Savandranayagam Pillai, B. A. 12mo. 42 pp. Madras, Scottish Press, 1860. 2 as.

The Heavenly Medicine.—பரமௌஷதம். By C. Appau Pillai. Poems on the Miracles of Christ, 8vo. 103 pp. Madras, 1862.

Poem on Emmanuel.—இம்மானுவேல் கலம்பகம். By Jacob Peter Manuel, 8vo. 42 pp. Madras, 1863.

On the Childhood of Christ, &c.—இம்மானுவேல் பிள்ளைத்தமிழ். By J. P. Manuel, 8vo. 56 pp. Madras, 1864.

The Prodigal Son.—சிறுவன் மழலைவிலாசம். By P. Arumakam Pillai, 8vo. 82 pp. Madras, A. M. P. 1864. 8 as.

History of David.—Part I. தாவீதரசன் அம்மானை. By Rev. S. Winfred. Mountains of Canaan. 8vo. 77 pp. Madras, 1865. 8 as.

Life of Christ.—கிறிஸ்தாயனம். By John Palmer. 12mo. 153 pp. Nagercoil, 1865. C. V. E. S. 3 as.

Poetical Version of Genesis and Exodus.—திருவாக்குப்புராணம். By J. Evarts. In the style of Tamil classic poetry. 8vo. Jaffna, 1865. Rs. 1½.

Garland of Illustrations.—திருட்டாந்தமாலை. 18mo. 32 pp. Neyoor, 1852. 2½ as.

Poetical Garland.—சிந்துகவிமாலை. 18mo. 56 pp. Neyoor, 1852. 4 as.

Lyrics.—சங்கீதவாரணம். 18mo. 8 pp. Neyoor, 1852. 6 pie.

Scripture Kural.—வேதவிதிக்குறள். 18mo. 47 pp. Trevandrum, 1857. 3 as.

The above four Poetical works are by N. Devaram Tōmuniyār, residing near the Sirkar Press, Trevandrum. Copies sold by the author.

Section IX. Tracts.

Tracts are a very effective means of diffusing Christian truth. The contents can be adopted exactly to the state of the people; their small size fits them for persons who, in many cases, read slowly and badly; while the comparatively trifling cost enables them to be scattered broad-cast over the country.

Early Efforts.—One of the first publications of Ziegenbalg in the vernacular was a tract, in the form of a letter addressed to the Tamils. It appeared in 1713. Another, styled "Epistola ad Paganos," was published four years later. The 2nd edition of a tract, "True Wisdom, explained in a Letter to the Tamils," 18mo. 52 pp. was printed in 1804; 3rd edition, 1813.

The difficulties at first experienced in obtaining supplies of tracts are thus described by the Rev. L. Spaulding, Jaffna:—

"My own recollections of Tract distribution in this country go back to 1820, soon after my arrival in Jaffna. I was then with Mr. Poor in Tillipally. In those days it was the custom of *all* the Missionaries to spend each afternoon from 4'oclock to sunset, or after, in the villages, talking with the people from house to house and distributing tracts. I came home one evening and said to Mr. Poor, 'I have found some people who can read. Have you got any tracts for distribution?' 'Yes, plenty of tracts! There they are on the bottom shelf.'

"I went to help myself, and found, perhaps, a hundred tracts of all sorts and sizes. Some from Tranquebar in the old elephant-footed-type, some from Madras, and some from Colombo, printed in the old Colombo pot-hook type, such as I have not seen for many years. Of these I took some half dozen, which Mr. Poor thought a large supply for once. The whole stock, however, was soon gone."

A printer afterwards came out from America to join the Jaffna Mission; but the Governor of Ceylon ordered him to quit the Island within 15 days. Mr. Spaulding adds:—

"We commenced with new energy the preparation and distribution of tracts on the ola (palm leaf). We employed those schoolmasters and pupils who could write a fair hand, and gave a pice ($\frac{3}{8}d.$) for each full closely written four-paged tract. These were carried in our hands, and sometimes for a time they were strung on a small cord and swung on the horse's neck. Progress was slow, but it was in the right direction, and beyond the wrath of the King."

Society for Promoting Christian Knowledge.—The Madras Diocesan Committee of this Society was formed in August, 1815. Numerous editions of the Discourses, Parables, and Miracles of our Lord have been issued. The following publications may be classed under the head of tracts :—

Fabricius's Letter to the Heathen. 12mo. 9 pp.

Letter addressed to Tamil Christians.

The Inexhaustible Mine of Gold. On the Excellency of the Holy Scriptures. 12mo. 25 pp. 2 pie.

Madras Religious Tract Society.—This Association was established on the 29th September, 1818. The Rev. C. E. T. Rhenius was its first Secretary. The following is a list of the tracts which have been published:—

1819	No.* 1	"Now is the Day of Salvation."
	2	The Treasure. 4 pp.
	* 3	The Fear of God is the Beginning of Wisdom.
1820	4	The New Birth. 12 pp.
	5	The Ten Commandments. 40 pp. By the *Rev. C. Rhenius.*
1821	* 6	The Way of Righteousness. 12 pp.
	7	The Incarnation of Christ. 8 pp. *Rev. Mr. Reeves.*
1822	8	The Way to Heavenly Bliss. 8 pp. *Rev. C. Rhenius.*
1823	* 9	The Last Judgment. 12 pp. *Rev. C. Rhenius.*

* Early History of the Jaffna R. T. S.

1824	* 10	The Resurrection of Christ. 40 pp. From *G. West.*
	* 11	The Birth of Christ. 8 pp. *Rev. C. Rhenius.*
	* 12	Ancient Prophecies. 16 pp. *do.*
	15	A Dialogue on Salvation. 4 pp. *Rev. H. Townley.*
	16	Justice and Mercy Displayed. 6 pp. *Rev. H. Townley.*
	17	The Culprit's False Plea. 4 pp. *Rev. H. Townley.*
	19	The Doctrine of the Soul. 8 pp. By an old Jesuit Missionary.
1826	20	The Indian Pilgrim (against Hinduism.) 44 pp. *Mrs. Sherwood.*
	21	Do. Against Mahomedanism. 36 pp. *Mrs. Sherwood.*
	* 22	Schwartz' Dialogues. 216 pp.
	* 25	Scripture Extracts. 47 pp.
1827-8	28	Short Prayers for every Day in the Week. 48 pp. From the English of the R. T. S.
1829	* 31	On Image Worship. 44 pp. *Rev. J. Hough.*
1830	* 32	A Wonderful Statement. 16 pp. *Rev. Dr. Winslow.*
	33	On Sin. 10 pp. *Rev. E. Crisp.*
	34	Andrew Dunn. 41 pp. From the English; by *Rev. C. Rhenius.*
	* 35	Jenny Hickling. 40 pp. From the English, by *Rev. C. Mead.*
	* 36	The Divinity of Christ. 36 pp. *Rev. J. E. Nimmo.*
1830	23	The Holiness of God. 20 pp. Chiefly from *Charnock. Rev. J. E. Nimmo.*
	* 24	The Crown of Holiness. 48 pp. *Rev. C. Rhenius.*
	* 27	True Happiness. 24 pp. Nagercoil Tract.
	* 28	Letter to Mahomedans. 8 pp. do.
Mis. S.	* 11	Characteristics of a Believer. 8 pp. From *Mason's Remains.*

Mis. S. * 12 Divinity of the Holy Spirit. 28 pp. *Rev. J. E. Nimmo.*

„ * 13 Good Counsel, 27 pp. Nagercoil Tract. *Rev. C. Rhenius.*

„ * 14 Divine Songs. 42 pp. Compiled by *Rev. C. Rhenius.*

1831 * 30 The Idol Car. 8 pp. Nagercoil Tract.

31 Truth's Exhibition. 14 pp. *Rev. H. Crisp.*

* 32 Summary of the Bible. 10 pp. From the English.

* 33 On the Sabbath. 21 pp. *Rev. E. Crisp.*

34 On Lying. 10 pp. Nagercoil Tract.

1832 * 35 The Atonement. 14 pp. From Schwartz' Dialogues.

36 The Hindu Triad. 12 pp. *Rev. Drs. Scudder and Winslow.*

37 Excellency of the Bible. 14 pp. *Rev. C. Winckler.*

38 On Drunkenness. 19 pp. *Rev. B. Schmid.*

1833 39 On Deficiency of Rain. 10 pp. *Rev. W.H. Drew.*

40, 1, 3 The Blind Way—Parts 1-3. *Vethanayaga Sastri* and *Dr. Winslow.*

42 Divine Knowledge. 16 pp. *Rev. C. Mault.*

1834 * 44 On Marriage. 29 pp. *Rev. C. Mault.*

45 Duties of Masters and Servants. 20 pp. *Rev. J. E. Nimmo.*

46 On the Employment of Time. 16 pp. *Rev. C. Mault.*

47 On Adultery. 26 pp. *Rev. J. E. Nimmo.*

C. S. 1 Anecdotes. 10 pp. Jaffna Tract.

1835 48 The Heavenly Way. 7 pp.

C. S. 2 Anecdotes. 12 pp.

„ 3 Do. 12 pp.

„ 4 Death of a Little Girl. 9 pp.

1836 * 49 Against Idolatry. 15 pp. Scripture Extracts, selected by *Rev. W. H. Drew.*

	50	Concerning Idolatry. 35 pp. *Rev. J. E. Nimmo.*
	* 51	Songs of Praise. *Wesley Abraham.*
	* 52	History of Cain. 20 pp. *Rev. G. Pettitt.*
M. S.	* 15	On Transubstantiation. *Rev. W. H. Drew.*
C. S.	5	Three Sisters. From the English.
Sheet T.	* 1	To the Poor. *Rev. C. Rhenius.*
	* 2	To Lovers of Wealth. do.
	* 3	To the Afflicted. do.
	* 4	To Tradesmen. do.
	* 5	To Lovers of Necromancy. do
	* 6	To Frequenters of Heathen Feasts. do.
	* 7	The Ten Commandments.
	* 8	A Prayer of an Afflicted Heathen.
	* 9	The Good Foundation. *Rev. W. H. Drew.*
	* 10	Caution. *Rev. R. Carver.*
	* 11	To the Reader. do.
1837	52	True Doctrine. 15 pp. *Rev. Dr. Winslow.*
1838	53	Good Advice. 14 pp. do.
S. T.	* 13	Questions to the Understanding. *Rev. G. Pettitt.*
1839	54	The Blind Way. 4th part, 20 pp. *Vedanayaga Sastri* and *Rev. Dr. Winslow.*
	* 55	The Sure Way. 28 ppp. *Rev. G. Pettitt.*
	* 56	On Justification. 24 pp. do.
	* 57	Popery Unscriptural. 24 pp. Translated from an English Tract, "Popery Contrary to the Scriptures."
1840	58	Means of Bliss. 12 pp. *Rev. Dr. Winslow.*
	61	Spiritual Light. 8 pp. *Rev. L. Spaulding.*
1841	63	Essence of Wisdom. 38 pp. Against Idolatry by Brajamohan, abridged and modified by *Rev. C. Rhenius.*
M. S.	* 17	Sermon on the Mount. 17 pp.
C. S.	7-18	Twelve Tracts for Children. Translated from "Small Tracts for Little Children.

1842 66 Honesty the best Policy. 10 pp. Translated from "The Honest Waterman," by *Rev. L. Spaulding.* (Jaffna Tract.)

* 67 The True Treasure. 18 pp.

* 68 Scripture against Idolatry. 11 pp.

69 On Caste. 21 pp. *Rev. L. Spaulding.* (Jaffna T.)

1843 70 Ministerial Advice. 26 pp.

71 Cup of Divine Milk. 8 pp. *Rev. C. Rhenius,*

* 72 Mother's Manual. 20 pp. *Rev. L. Spaulding.*

* 73 Evidence of Scripture. 27 pp.

M. S. * 18-22 Explanation of Parables. *Rev. F. W. Ward.*

C. S. 19 Little Cornelia. 48 pp. From the English.

" 20 Seeing Him who is Invisible. 48 pp.

1844 * 74 On Cholera.

M. S. * 22-41 Tracts on Parables. *Rev. F. W. Ward.*

1846 75 Refutation of a Hindu Tract against Christianity.

1850 * 81 Mirror of Custom. 12 pp. *Rev. G. Pettitt.*

* 82 Catechism of Scripture Doctrine. 13 pp.

83 Conversation on the Veda. 14 pp.

M. S. 42 Identity of Popery and Heathenism. 82 pp. *Nyansigamani Pillai.*

* 43 The Priest and the Bible. 16 pp. Translated from the English.

1851 84 Jewel Mine of Salvation. 124 pp. *Rev. Dr. H. M. Scudder.*

1852 84 Errors and Novelties of Romanism. 16 pp. Translated from the *Christian Witness.*

1853 * 86 True Bathing. 14 pp.

1856 16 The Good Teacher. 18 pp. In Scripture language.

* 87 Religion or Piety. 18 pp.

Nos.	89-91	Test of Hinduism. 3 parts. 79 pp. *Rev. E. Sargent.*
C. S.	21-24	Tracts for Children.
857	18	The Man who killed his Neighbour. 30 pp. From the English.
	25-30	Tracts for Children.
1858	* 92	Follow Jesus. 92 pp. From the English.
Sheet T.		Parable of the Prodigal.
1859	* 93	An Inquirer and the Bible. 24 pp. From the English.
	* 94	Light of Wisdom to the Unlearned. 28 pp.
Sheet T.		The Good Samaritan.
"		Jesus Christ the Ark of Salvation.
"		Glad Tidings.
"		Solemn Truths.
1860	95	What is Truth? 38 pp.
		Lamp of Wisdom. 16mo. 32 pp.
Sheet T.		Jesus, Justice and the Sinner. From the English.
"		The Brazen Serpent.
1861	102	Three Way-Marks. 96 pp. *Rev. Dr. Caldwell.*
1862	10	Hinduism. 63 pp.
	16	Marks of a True Religion. 8 pp.
1863		Peace be unto You. 4 pp. *Rev. A. Dibb.*
1865	18	Instruction. 6 pp. From the Gujarati, by *Mrs. Corbold.*
	22	Selection of Scripture Texts. 36 pp. *Rev. E. Sargent.*

Tinnevelly Tract Society.—The Rev. C. Rhenius removed to Tinnevelly in 1820. On the 31st October 1822,* a Native Tract Association was formed at Palamcottah, in conjunction with another forming at the same time at Nagercoil. Both constituted one Society, called the Nagercoil Religious Tract Association. The Rev. C. Mead, Neyoor, was the Principal Secretary; the

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* Fifth Report of Madras Tract Society, p. 16.

Rev. C. Mault, Nagercoil, the Treasurer; the Rev. C. Rhenius was the Secretary of the Palamcottah Branch. The annual meetings were held at Palamcottah and Nagercoil on the same day. The large attendance and liberal contributions of the Native Christians showed the interest taken in the Society. About 1830 the Neyoor Branch formed a separate Society, and about 1844 a friendly separation took place between the Nagercoil and Palamcottah Branches, the funds and tracts in hand being equally shared.* The Palamcottah Branch was then styled the Tinnevelly Tract Society. The following is a list of its Tracts as far as known to the compiler:—

1 Doctrinal Catechism.
2 On Contentment. *Rev. G. Pettitt.*
3 Decision of Character. 12mo. 16 pp. *Rev. E. Sargent.*
4 The Rest that remains for God's People. 12mo. 20 pp. *Rev. A. F. Cœmmerer.*
5 St. Matthew. 12mo. 14 pp. *Rev. E. Sargent.*
6 St. Mark. 12mo. 12 pp. *do.*
7 The Mirror of Custom. *Rev. G. Pettitt.*
8 Exposition of the Lord's Prayer. *do.*
9 Cleave to that which is Good.
10 Search the Scriptures. 12mo. 23 pp. *Rev. G. U. Pope.*
11 The Lord's Day. *Rev. Stephen Hobbs.*
12 Parley the Porter. Translated by *Rev. E. Sargent.*
13 Man's Abuse of God's Patience. *Rev. A. F. Cœmmerer.*
14 Scripture Texts. *Rev. Dr. Caldwell.*
15 The Spiritual Temple. *do.*
The Test of Hinduism. 12mo. 55 pp. 1856. *Rev. E. Sargent.*
Summary of Christian Doctrine. do.
Sins of the Tongue. 12mo. 36 pp. 1855.

* Forty-sixth Report of the Religious Tract Society, p. 24.

Peace be unto You. 12mo. 4 pp. 1863. *Rev. A. Dibb.*
The True Vasanta Rayer. 12mo. 44 pp. 1863. *Rev. E. Sargent.*

Neyoor Tract Society.—A long series of Tracts was published by this Society; but the compiler has been unable to procure any list of them. In 1853 a new series was commenced by the late Rev. Dr. Leitch. The following are the titles :—

1 A Warning of Danger. 12 pp. *Rev. C. C. Leitch.*
2 The True Way.
3 Sin Discovered.
4 Divine Teaching. 80 pp. *Rev. Dr. H. M. Scudder.*
5 The Brazen Serpent. 6 pp.
6 Protestant Religion no Novelty. 12 pp. From the English.
7 Follies of Hinduism.
8 The Mandikadu Festival. 4 pp. *Zechariah.*
9 The Gospel Message. 50 pp. *Rev. C. C. Leitch.*
10 Exposition of the Lord's Prayer. 32mo. 52 pp. *do.*
11 First Principles of Christian Truth. 18mo. 12 pp. *Rev. W. H. Drew.*
12 Self-Examination. 16 pp. *Rev. C. C. Leitch.*
13 Second Coming of Christ. 16 pp. *do.*
14 Is your Soul Well, 6 pp. *Rev. J. Lechler.*
15 Lamp of Righteousness. 14 pp. Scripture Texts arranged by *Rev. F. Baylis.*
16 Government of the Tongue. 12 pp. *do.*

South Travancore Tract Society.—A series of 145 Tracts was published by the Nagercoil Tract Society. No complete list of them can be given. About 1855, the Nagercoil and the Neyoor Societies were united, under the title of the South Travancore Tract and Book Society. The following is a list of the Tracts issued :—

1 Life of Oberlin. 18mo. 28 pp. Enlarged by *Rev. F. Baylis.*

2 The Sister's Dream. 14 pp. From the English by *Rev. F. Baylis.*
3 Spiritual Teaching. 20 pp. *Rev. Dr. H. M. Scudder.*
4 The Good Way. 8 pp. *Mr. C. Yesudian.*
5 The Only Intercessor. 12 pp. *Rev. C. Mault.*
6 Dialogue on Muhammadanism. 12 pp. From a Malayalam Tract by *Rev. H. Baker, Sen.*
7 Essence of Christian Doctrine. 4 pp. *Rev. C. Mault.*
8 A Protestant Religion no Novelty. 24 pp. From the English.
9 Mandicadu Festival. 8 pp. *Zechariah.*
10 Idolatry Condemned. 24 pp. *Devaram Munshi.*
11 The Enduring Possession. 12 pp. *Mr. J. C. Arullappen.*
12 Grace for All. 12 pp. *Mr. J. C. Arullappen.*
13 Excellency of Well-doing. 16 pp. *do.*
14 Way of Salvation. 8 pp. Adapted by *Rev. J. Duthie.*
15 Parley the Porter. 30 pp. From the English.
16 Love of God to Sinners. 8 pp. Adapted by *Rev. J. J. Dennis.*
17 Choose the Best. 34 pp. *Mr. A. Vethakan.*
18 Fear Not. 20 pp. From the English by *Rev. F. Baylis.*
19 Pilgrimage to Sacred Waters. 12 pp. Old Nagercoil Tract.
20 Heathen Festivals. 12 pp. *do.*
21 Dawn of Wisdom. 18 pp. Contains stanzas erroneously attributed to *Aghastiar.*
22 Honesty the Best Policy. 16 pp. From the English.
23 The Evil of Drunkenness. 8 pp. Old Nagercoil Tract.
24 Destruction of Superstition, 12 pp. Lyric by *Vethanayaga Sastri.*
25 On Adultery, 12 pp. Old Nagercoil Tract.

26 Marks of True Religion. 8 pp. *Rev. J. Duthie.*
27 Educate your Children 12 pp. *Rev. J. Gannaway.*
28 The Spiritual Fountain. 24 pp. From the English by *Mrs. Baylis.*

Hand-Bills.

Good Words. *Mr. C. Yesudian.*
Divine Teacher. *do.*
Divine Proclamation. *Rev. H. S. Taylor.*
Essence of Christian Doctrine. *Rev. C. Mault.*
Idolatry, a Child's play. *Brajamohan.*
The Divine Spirit distinct from the Human. From a Canarese Tract.
The Great Physician. Abridged from the English.
The Day of Salvation. A Lyric.
Glad Tidings, do. By *Mr. John Palmer.*
The Life of Christ. A Lyric.

Tracts for Children.

1—12 Todd's Lectures to Children. *Rev. Messrs. Drew and Whitehouse.*
13 The First Lie. *Rev. J. Lechler.*
14 Tales for Children. *Rev. J. O. Whitehouse.*

Jaffna Tract Society—The following is a list of the Tracts published by this Society, which was instituted, February 19th 1823:—

General Series.

1 The Spiritual Light. 8 pp. *Rev. L. Spaulding.*
2 The Heavenly Way. 8 pp. *Rev. Dr. Winslow.*
3 The Means of Bliss. 6 pp. *do.*
4 Life of Polycarp. 8 pp. *Rev. L. Spaulding.*
5 True Doctrine, No. I. 12 pp. *Rev. Mr. Roberts.*
6 Do. II. 16 pp. *Rev. Dr. Winslow.*
7 Friendly Epistle to Roman Catholics. 16 pp. *Dr. J. Scudder.*

8 The Ten Commandments as taken from the Bible, contrasted with the Decalogue of the Romish Church. 4 pp. *Dr. J. Scudder.*
9 Address to Roman Catholics. 28 pp. *do.*
10 The Loss of the Soul. 4 pp. *Rev. L. Spaulding.*
11 The Pearl of Great Price. 8 pp. *Rev. W. Adley.*
12 Conversion of the Tahitians. 16 pp. *Rev. Dr. Winslow.*
13 Observance of the Sabbath. 16 pp. *Rev. L. Spaulding.*
14 Exposition of the Second Commandment. 16 pp. *Dr. J. Scudder.*
15 On the Marriage of Priests, 20 pp. *Dr. J Scudder.*
16 Hon. F. Newport. 12 pp. From the English by *Rev. L. Spaulding.*
17 The Swearer's Prayer. 12 pp. *Rev. L. Spaulding.*
18—21 The Blind Way, Part 1—4. *Vethanayaga Sastri and Rev. Dr. Winslow.*
23 Mantras, or Incantations, 4 pp. *Dr. J. Scudder.*
24 Good Counsel. 16 pp. *Rev. Dr. Winslow.*
25 The True Way. 12 pp. *Rev. L. Spaulding.*
26 Christian Union. 12 pp. *do.*
27 On Withholding the Cup from the Laity. 16 pp. *Dr. J. Scudder.*
28 The Accepted Time. 8 pp. *Rev. L. Spaulding.*
29 Evils of Drunkenness, 8 pp. From the English.
30 The Catechist's Manual. 24 pp. *Rev. C. Mault.*
31 Moses, the Pious Negro. 8 pp. From the English.
32 Attributes of the Hindu Triad. 12 pp. *Rev. Drs. Winslow and Scudder.*
33 The Conversation (for Muhammadans.) 12 pp. *Rev. E. Daniel.*
34 Old Sarah. 12 pp. From the English by *Rev. L. Spaulding.*
35 Astronomical Errors. 20 pp. *Rev. D. Poor.*
36 Good Opportunity. 12 pp. *Rev. Mr. Woodward.*
37 Good Instruction. 12 pp. Palamcottah Tract.

38 The Dawn of Wisdom. 16 pp. *Malligam Moodaliar.*
39 Observance of the Sabbath. 20 pp. *Rev. L. Spaulding.*
40 Spiritual Touchstone. 12 pp. *do.*
41 Divine Justice and Mercy. 36. pp. *Rev. Mr. Woodward.*
42 Honesty the Best Policy. 12 pp. From the English, by *Rev. L. Spaulding.*
43 Instruction to Native Preachers. 24 pp. *Rev. L. Spaulding.*
44 Renunciation of Evil Ways, or Philip P. of Birmingham. 16 pp. From the English, by *Rev. J. Knight.*
45 Search after Truth. 12 pp. Address to Romanists. *Rev. D. Poor.*
46 Scripture Extracts. 48 pp.
47 The Negro Servant. 16 pp. From the English, by *Rev. W. Adley.*
48 View of the Spirit. 12 pp. *Rev. L. Spaulding.*
49 Abdul Messee. 20 pp. *Punari Moodaliar.*
50 Krishna Pal. 16 pp. From the English.
51 The Temperate Way. 12 pp. A Madras Tract.
52 The Last Judgment. 8 pp. *Rev. L. Spaulding.*
53 The Admonition, or Sermon on the Mount. 24 pp.
54 Devout Inquiries. 12. pp.
55 Bible Doctrines. 12 pp. *Rev. L. Spaulding.*
56 Heathen Festivals. 16 pp. *do.*
57 On Caste. 20 pp. (for Christians) *Rev. L. Spaulding.*
58 Improper Marriage Alliance, or the Apostate. 12 pp. from the English, by *Rev. L. Spaulding.*
60 The Notification, or Scripture Parables. 2 pp. *Rev. D. Poor.*
61 Marriage Alliance. 12 pp. *Rev. L. Spaulding.*
62 Sin of Idol Worship. 12 pp. Scripture Extracts. *Rev. L. Spaulding.*

63 Evils of the Tongue. 12 pp. *Rev. L. Spaulding.*
64 Relative Duties. 20 pp. *do.*
65 Divine Justice. 28 pp. *do.*
36 True and False Religion. 59 pp. *do.*
67 Natural Law. *do.*
68 On Jewelry. *Rev. L. Spaulding.*
70 Evils of Litigation. 8 pp. *do.*
71 Evidence from Hinduism itself. 32 pp. *Malligam Moodaliar.*
72 Spiritual Lamp. 28 pp. (Catechism) *Rev. Messrs. Knight and Winslow.*
73—4 Mother's Manual. 24 pp. and 28 pp. *Rev. L. Spaulding.*
75 The Inquiry. 24 pp. (for Muhammadans) *do.*
76 Incarnate Grace. 48 pp. *Rev. P. Percival.*
77 Mercy and Justice. 26 pp. *Rev. Mr. Woodward.*
78 Resemblance between Paganism and Roman Catholicism. 16 pp. *Rev. J. Philip.*
79 A Wonderful Person. 12 pp. *Rev. P. Percival.*
80 Hindu Conversions. 24 pp.
81 Characteristic Marks of a Divine Religion. 12 pp. *Rev. L. Spaulding.*
82 God's Displeasure at Idolatry. 16 pp. *do.*
83 Christianity and Hinduism contrasted. 24 pp. *Rev. L. Spaulding.*
84 Self-Examination, 12 pp. *do.*
85 Conversion of a Muhammadan.
86 A Poem on the Bible. *Mr. Arnold.*
87 Natural and Revealed Law. *Rev. L. Spaulding.*
88 The Needle of Adamant. Translated by *Rev. P. Percival.*
89 Omnipresence of God. *Rev. L. Spaulding.*

Miscellaneous Series.

2 The Pious Example, 4 pp.
2 The Erroneous Way, 8 pp. (For Roman Catholics.)
3 Conversation. 4 pp.
4 Check to Evil Propensities, 8 pp.

5 Sum of the Scriptures.
6—9 Discussions against the use of Ardent Spirits, 4 pages each.
10 Marriage Vision. 29 pp. From the English.
11 The Good Example. 12 pp. (Memoir of Mrs. H. Winslow.)
12 Selection of Tamil Hymns. 24 pp.
13 The Happy Death. 8 pp. (Death of Mrs. Hall of Madura.)
14 Garland of 300 Gems. 24 pp. (Poetry.)
15 Synopsis of the Bible. 24 pp.
17 Garland of Praise. 12 pp. (Poetry.)
18 Biography of Nicholas Peramander. 32 pp.
19 Mahamaham, 16 pp. *Rev. J. E. Nimmo.*
20 Explanation, 72 pp. (Amplification of the Catechisms. Spiritual Milk and Spiritual Lamp.)
21 On Cholera.
22 Isabella Graham.

New Series.

1 Parley the Porter. 18mo.
2 Mr. Cankergold. 18mo. 36 pp.

Miscellaneous Tracts.—The American Madura Mission published a series of Tracts, reprints from various sources. A Tract against the use of Tobacco, 18mo. 16 pp. by the Rev. T. S. Burnell, was printed for the same Mission in 1861. The following are the titles of some additional Tracts :—

Dr. B. Schmid's Tamil Tracts, 16mo. 105 pp. Reprinted 1854.

Published by the Tanjore Tract Society.

1 A Missionary Story. *Mrs. Forbes.*
2 Is not the Door open? do.
3 Hannah. do.
4 Folly of Demon Worship. *Rev. Dr. G. U. Pope.*
5 The Old Man's Home. 16mo. 72 pp. From *Adams.*

Published by the Rev. R. M. Bavboo, Free Church Mission, Madras.

Vishnu's Certificate, 16mo. 8 pp.
Siva's Certificate, 16mo. 8 pp. Madras, A. M. P. 1859.
Jesus must needs have Suffered, 16mo. 8 pp. Madras A. M. P. 1859.
What think ye of Christ. 32mo. 16 pp. 1863.
What must I do to be Saved? 32mo. 24 pp. 1863.
The New Year. 8vo. 4 pp. Madras A. M. P. 1857.
What shall a man give in exchange for his Soul?
Medical Mission Hospital. Address to Patients. 8vo. 2 pp. Madras A. M. P. 1859.
The Evil of Sin. 16mo. 2 pp.
Do you know your Creator? 16mo. 2 pp.
Are you Ready? 16mo. 2 pp.
The Barren Fig Tree. 16mo. 2 pp.
Jesus is the Saviour of Sinners. 16mo. 2 pp.
The Love of God, 16 pp. 2 pp.
When will you Repent? 16mo. 2 pp.
The Judgment Day, 16mo. 2 pp.
The Life of Jesus Christ.
Heathen Festivals.
The Life of Parthasarathy and the Life of Jesus.
Kari-Varathar, Conjeveram Idol.
Bible Testimony.
Hinduism and Christianity contrasted.
Vinayaga Chaturthi, or Belly-God Feast.

Published by the Tranquebar Mission.

The True Bathing. 12mo. 43 pp. 1863. 6 pie.
Seven Arguments for those who wish to obtain Heaven. 18mo. 12 pp. 1864. 1 pie.
Superstitious Customs among Native Christians. By *Rev. A. Samuel.* 18mo. 32 pp. 1864. 3 pie.
A few Tamil Tracts were printed at Colombo.

Scripture Texts.—Mr. P. R. Hunt, American Mission Press, Madras, has published a number of Scripture Texts, printed on sheets on very large characters.

They are intended to be pasted, like bills, on public places. The plan has been successful, and striking passages of Scriptures have thus been read by numbers. More than 2,000 years ago, Asoka, the zealous Buddhist king, caused inscriptions to be engraved on stone in different parts of India to make known some of the chief commands of Gautama.

DIVISION II.—ROMAN CATHOLIC THEOLOGY.

Roman Catholic Missionaries accompanied the Portuguese Expeditions to India, and some of them laboured zealously to propagate their faith. Xavier may be regarded as the founder of Romanist Missions in the Tamil country. His converts were mainly fishermen in the neighbourhood of Cape Comorin. Robert de Nobili, nephew of cardinal Bellarmine, proceeded to Madura in 1606. During his brief stay in the country Xavier did not master the vernacular; but de Nobili was a distinguished Sanskrit and Tamil scholar. De Nobili was known by the name of *Tattuwa pōtakar, the True Teacher*. The following list of his writings is given in an Appendix to the edition of Beschi's Poems in honor of the Virgin, printed in 1843:—

Nanopatesa Kandum. ஞானோபதேச காண்டம். Book of Spiritual Instruction.

Mantiramalai. மந்திரமாலை. Garland of Prayers.

Mantira Viyakkiyanam. மந்திரவியாக்கியானம். Explanation of Prayers.

Attuma Niranayam. ஆத்துமநிர்ணயம். Proofs of the existence of the Soul.

Tushana Tikkaram. தூஷணதிக்காரம். Confutation of Abuse.

Sattya Veta Ladsanam. சத்தியவேதலட்சணம். The Nature of the True Veda.

Sakuna Nivaranam. சகுணநிவாரணம். Abolishment of Omens.

Parama Súdchmapippirayam. பரம சூட்சமாபிப்பிராயம். Determination of the Divine Mystery.

Kadavulnirunayam. கடவுணிருணயம். Proofs of the Existence of God.

Punarjenma Atchepam. புனர்ஜென்ம ஆட்சேபம். Objections to the Doctrine of Transmigration of Souls.

Nittiya Sivan Sallapam. நித்தியசீவன்சல்லாபம். A Dialogue on Immortality.

Tattuvakkannadi. தத்துவக்கண்ணடி. Mirror of Tattuvam.

Sesunatar Sarittiram. சேசுநாதர்சரித்திரம். History of Jesus Christ.

Tavasussalam. தவசுச்சதம். On Penance.

Gnana Tipikei. ஞானதீபிகை. Lamp of Wisdom.

Nitissol. நீதிச்சொல். Proverbs.

Anittiya Nittiya Vittiyasam. அநித்தியநித்தியவித்தியாசம். Eternal and Temporal Things Distinguished.

Pirapansa Virota Vittiyasam. பிரபஞ்சவிரோதவித்தியாசம். On the Opposition of the World.

Tamil and Portuguese Dictionary.

"During the closing years of his long career, he may be said to have summed up all his various writings in his famous catechism, or work in four large volumes, which constitutes a complete *cursus* of theology."* He seems also to have written two shorter catechisms, "which are still in use and much admired: the first a small one, which every child and adult catechumen has to learn by heart; and another, more detailed, developed for the use of the already instructed Christians, and the assistance of Catechists."†

The first work mentioned in the list of De Nobili's writings, "Spiritual Instruction," was printed more than a century ago. His "Explanation of Prayers," was also published about the same time.

The Rev. C. J. Beschi, a Jesuit Missionary, remarks the Rev. P. Percival, "was certainly the best Tamil scholar of his age, not excepting the natives themselves." He was an Italian by birth, and educated at Rome. On his arrival in India, about the beginning of the

* Catholic Missions in Southern India, p. 135. † *Ibid*, p. 144.

17th century, he devoted himself to the study of the Tamil language and literature. "Beschi," says the Rev. H. Bower, "conformed in his dress, food, &c., to the customs of the people; and assumed the pomp and pageantry of a Hindu Guru. He fell in with their prejudices, went about dressed in purple flowing garments, a white turban, and yellow slippers. In his hand he carried a silver-mounted cane. In his ears and fingers he wore rings set with precious stones. He travelled on a white horse or in a stately palanquin; a man held a purple silk umbrella over him, another fanned him with peacock feathers. He was seated on a tiger skin; and a stately retinue followed. As Schwartz, so Beschi became connected with the State, and was employed by a native prince under Chanda Sahib, the Nabob of Trichinopoly: he acted as *Dewan*, or Minister, in 1736." *

The Madura College conferred upon Beschi the title of *Vīramāmuni*, the *Heroic Devotee*.† "He was much extolled for the triumphs he obtained in the controversial disputes, which often occur among the learned in India. He was very liberal in his donations to the poor, and in the erection and repair of churches. He was assiduous in instructing the youth in different languages and sciences, and in procuring for them situations suitable to their capacity."‡

Beschi was a prolific writer. Twenty-three works are attributed to his pen. They are noticed under the different sections to which they belong. He is said to have died at Manapar in Tinnevelly in 1742; but the Rev. C. E. Kennet, who made inquiries on the spot, found that no one there could give any information on the subject.

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* Calcutta Review.

† Catholic Missions in Southern India. p. 138.

‡ Sketch of his Life, prefixed to the Madras Edition of his work for Catechists.

The Roman Catholic Press at Pondicherry commenced operations in 1840. The printing of *Refutation of Heresy*, வேதப்புரட்டலைமறுத்தல், by the Very Rev. L. S. Dupuis, furnished the occasion of its establishment. The next publication was "Spiritual Nectar." The following lists will give an idea of the character of the religious publications issued from the Pondicherry Press. School-books, &c., are included under the appropriate heads.

A Catalogue in the Vernacular, with prices, is prefixed to each book—a practice deserving of imitation by the Tract Societies in India.

SECTION I.—THE HOLY SCRIPTURES.

The translation of the Gospels and Acts is noticed at page 6.

SECTION II.—PRAYERS FOR PUBLIC AND PRIVATE USE.

பூசையுதவி மந்திரம்.—*Responsiones ad Missam.* In Latin, Roman and Tamil characters. 18mo. 18 pp. 1 an.

ஞானாமிர்த தடாகம்.—*Tank of Spiritual Nectar.* Lists of festivals; Prayers for morning and evening; Prayers during Mass; Poem of Beschi addressed to the Virgin Mary; Challoner's "Think Well on it," and shorter Catechism. 18mo. 837 pp. Rs. 1½.

The following examples of short prayers are taken from Catholic Missions in Southern India. p. 150.

PRAYER OF THE HOLY CROSS.

By the sign of the holy Cross, deliver us, O Lord, from all our enemies, in the name of the Father, and of the Son, and of the Holy Ghost.

[While reciting this prayer, a cross, is made on the forehead, mouth, and breast; afterwards, the ordinary sign of the cross.]

EJACULATORY PRAYER ON AWAKING.

Jesus, Mary, Joseph, grant your protection, that my eyes in awaking may see no evil, and that my mind indulge in no bad thought.

On Dressing.

Vouchsafe, O Lord, as I now clothe my body with these garments, to adorn my soul with Thy divine grace.

ஞானாமிர்தம்.—*Spiritual Nectar.* Prayers for morning and evening, at Mass, during affliction, sickness, &c., and shorter Catechism, 18mo. 231 pp. 8 annas.

சாதாரணம்.—*Daily Prayers.* Morning and evening Prayers and shorter Catechism. 18mo. 34 pp. 1 anna.

சிலுவைப்பாதை.—*Way of the Cross.* Devotional book for Passion Week. 18mo. 380 pp. 8 annas.

இங்கிலாந்து தேசத்தாருக்காகச் செய்யுஞ்செபங்கள்.—*Daily Prayers for the Conversion of England.* Translated from the Latin of Cardinal Wiseman. 12mo. 29 pp.

சேசுநாதருடைய திருமுகத்தின் பிரார்த்தனை.—*Prayer to the Holy Face of Jesus.* Prayers for the conversion of blasphemers, Litany of St. Veronica. 18mo. 8 pp. 6 pie.

மோட்சவிராக்கினிமாதாவின் பிரார்த்தனை. *Prayers to the Queen-Mother of Heaven.* Litany of the Virgin. 18mo. 9 pp. 6 pie.

வாலர்பொக்கிஷம். *Treasure for the Young.* Prayers for the young, and the larger Catechism. 32mo. 266 pp. 3½ annas

வாலர்துணை *Help for the Young.* Prayers and the shorter Catechism. 32mo. 172 pp. 2½ annas.

Section III.—Practical Theology.

ஞானவுணர்த்துதல். *Spiritual Conversion.* Attributed to Beschi, but authorship doubtful. Advice to the unconverted. Awakening. The first chapter has been published, with some alterations, by the Madras and the Calcutta Tract Societies. 12mo. 99 pp. 3½ as.

நன்றாய்நினை. "*Think well on it.*" By Dr. Challoner. Practical reflections on Death, Judgment, &c. 18mo. 403 pp. 8 annas.

நன்மரணஆயத்தம். *Preparation for a Happy Death.* Written by a Jesuit. Practical Reflections and Prayers. 18mo. 234 pp. 5 as.

திவ்வியமாதிரிகை. *The Divine Example.* Imitation of Christ's Example. 18mo. 326 pp. 8 annas.

கிறிஸ்துநாதர்அநுசாரம். *Imitation of Christ.* Translated from A Kempis. 18mo. 390 pp. 10 as.

சாங்கோபாங்க மார்க்கம். *The Catholic Way.* By a native priest, சி. ஞானப்பிரகாசநாத சுவாமிகள், the translator of the preceding work. Printed at Madras in 1862. 18mo. 209 pp. 10 annas.

ஞானஆறுதல். *Spiritual Comfort.* 32mo. 147 pp. 2 as.

ஆயத்தம். *Preparation for receiving the Seven Sacraments.* Lithographed. 18mo. 294 pp. 6 as.

ஆத்துமநேசம். *Love of the Soul.* Meditations on the Passion of our Lord by D'Alphonso De Liguori. 18mo. 318 pp. 8 as.

அர்ச். இஞ்ஞாசியார் ஞானத்தியானங்கள். *Spiritual Meditations of St. Ignatius.* Meditations on the end of Man, &c. revealed to St. Ignatius by the Virgin Mary in a cave. 12mo. 144 pp. 6 annas.

அர்ச். இஞ்ஞாசியார்தியானங்கள். *Meditations of St. Ignatius.* Translation of the Spiritual Exercises of Ignatius Loyola. Meditations on the end of Man, Creation, Fall, Sin, &c. 12mo. 318 pp. 10 annas.

ஞானமுயற்சி. *Spiritual Exercises.* By ஞானப்பிரகாசசுவாமியார் (Father Bouchet) who lived at Avur in the 17th century. Meditations on Creation, the Fall, Heaven, Christ, &c. One of the best of the Roman Catholic books. 12mo. 268 pp. 7 as.

ஞானானந்தம். *Spiritual Joy.* How to behave so as to please the Lord Jesus Christ. Devotions of the Confraternities of the Sacred Heart of Jesus and the Mother of Dolors. 18mo. 104 pp. 3 annas.

வேதியர் ஒழுக்கம். *Instructions to Catechists.* By Beschi. The Appendix, ஞானக்கண்ணாடி, contains 8 meditations for Catechists. The second, on baptism, recommends Catechists, if heathen parents are unwilling to have their sick children baptised, to administer the rite as if they were giving medicine and repeating mantras for their cure. 18mo. 328. pp. 8 annas.

The revised edition, by the American Mission, is noticed at page 22.

Section IV.—Doctrinal & Polemical Theology.

ஞானஉபதேசச்சுருக்கம். *Spiritual Instruction.* The larger Catechism and Prayers. 18mo. 148 pp. 4 as.

படங்களால் விளக்கப்பட்ட ஞானஉபதேசம். *Catechism illustrated by Pictures.* In French, with explanations in Tamil in an accompanying pamphlet. 1 R.

தெய்வப்பரிட்சை. *Examination of the True Religion.* Proofs of the Existence of God; on Polytheism, Idolatry; Method of knowing God, Attributes of God, Hindu Triad, Vishnu, &c. 12mo. 99 pp. 3½ annas.

பூர்வீகமறைவிளக்கம். *Explanation of the Ancient Veda.* The antiquity of the true Veda, on God, the gods of the Hindus, the Trinity, Creation, &c. 18mo. 276 pp. 5 annas.

சத்தியவேதப்பரிட்சை. *Examination of the True Scriptures.* An old work supposed to have been written originally in Telugu by a Jesuit. It has also been translated into Canarese. Proofs of the Existence of God, his Attributes, the Trinity, Creation, the Lord Jesus Christ, &c. 12mo. 425 pp. 1 Re.

அஞ்ஞானதூஷணமறுத்தல். *Refutation of Heathen Abuse.* Reply to Articles which appeared in a Tamil Newspaper, the Dravidian Tipikai, 29th Nov. 1847. 18mo. 116 pp. 1 anna.

Controversy with Protestants.

வேதவிளக்கம். *Splendour of the Veda.* By Beschi. In eighteen Sections, being eighteen arrow-like arguments to pierce the Lutheran heresy. 12mo. 324 pp. Rs. 1¼

பேதகமறுத்தல். *Destruction of Schism.* By Beschi. The Tranquebar Missionaries are said to have written in reply to வேதவிளக்கம், a small pamphlet, திருச்சபைப்பேதகம், in vulgar Tamil, of 13 pages in which they contrived to include 78 lies. The present work is a reply 12mo. 139 pp. (Bound with the preceding.)

லுத்தேரினத்தியல்பு. *Luther.* By Beschi. Who was Luther? The locusts mentioned in Revelations, the Star that fell from Heaven, the Key of Hell, &c. 12mo. 34 pp. 1 anna.

கரும்பாம்பின்விஷகடிக்குமருந்து. *Medicine for the Cure of the Poison of the Black Cobra.* History of Luther. Two attempts at working Miracles are quoted below. Lithographed. 18mo. 102 pp. 1½ as.

வேதப் புரட்டலை நீக்குஞ் சஞ்சீவி. *Medicine for the Cure of Heresy.* By the Very Rev. L. S. Dupuis, Pondicherry. The Romish Church established by Jesus Christ; Protestantism of human origin. Statements with regard to the Scriptures, Infallibility, Worship of saints, images, sacraments, &c. 12mo. 464 pp. 12 as.

சத்தியசபைப்பரிட்சை. *Examination of the True Church.* By the Very Rev. L. S. Dupuis. The concluding portion of the preceding work. Differences between Popery and Protestantism in parallel columns. 18mo. 29 pp. 1 anna.

வேதப்புரட்டலை மறுத்தல். *Refutation of Heresy.* By the Very Rev. L. S. Dupuis. A Catechism on the supposed errors of Protestants. This is the work for the printing of which the Pondicherry Press was established. 18mo. 76 pp. 1 anna.

பிரிவினைவிளக்கம். *The Lamp of Schism.* By the Very Rev. L. S. Dupuis. On the Concordat with Portugal and Disputes with Goa Priests. 18mo. 88 pp.

புரோடெஸ்டாண்டு மதங்களின்அழிவு. *The Destruction of the Protestant Religion.* 12mo. 48 pp. 1½ as.

பதித மத்தேசு தூஷணமறுத்தலாகிய தர்க்க க்கும்மி. *Refutation of the Poem by the Heretic Matthew.* By S. Anthony Natar, a Native priest. 400 Stanzas. 18mo. 60 pp. 2 as.

SECTION V.—SCRIPTURE AND CHURCH HISTORY, &c.

Scripture History.

சத்தியவேதசரித்திரச்சுருக்கம். Abridgment of Scripture History. 12mo. 344 pp. 11 as.

சரித்திரத்துக்கடுத்த ஞான உபதேசச் சுருக்கம். Abridged Catechism of Sacred History. Scripture History, with a brief sketch of Church History since the Apostles. 32mo. 333 pp. 4 as.

சரித்திரத்துக் கடுத்த ஞான உபதேசச் சுருக்கத்தின் விஞவிடை. Fleury's Short Historical Catechism. In French and Tamil. Scripture History and Church History, with supplementary remarks on Missions. 12mo. 72 pp.

சத்திய வேதாற்புதங்களின் சுருக்கம். *Wonderful Events of Scripture History.* 12mo. 44 pp. 1 anna.

Lives of Saints.

அர்ச். ஐந்துகாய பிராஞ்சிஸ்குவின் சரித்திரம். *History of St. Francis Assisi.* 18mo. 432 pp. 7 as.

அர்ச். சவேரியார் சரித்திரம். *Life of St. Francis Xavier,* 18mo. 287 pp. 8 as.

அர்ச். ஞானப்பிரகாசியார் சரித்திரம். *Life of St. Louis of Gonzaga.* 18mo. 364 pp. 8 as.

அருளானந்தர் சரித்திரம். *Life of John De Britto.* Britto was son of a Viceroy of Brazil and educated as

a companion of the Princes of Portugal. He was ordained priest and embarked for India in 1673, where "he ardently hoped to find the crown of martyrdom." He was put to death in 1693. Numerous miracles are mentioned. 18mo. 316 pp. 8 as.

தேவசகாயம்பிள்ளைசரித்திரம். *Life of Devasagayam Pillai.* History of a Native of Travancore who suffered martyrdom. 18mo. 72 pp. 2½ annas.

Lives of St. Stephen and St. John the Evangelist. 18mo. 49 pp. 1½ annas.

Lives of the Apostles Philip and James and of St. Athanasius. 18mo. 53 pp. 1½ annas.

Life of St. Ignatius. 18mo. 36 pp. 1 anna.

Life of St. Polycarp. 18mo. 32 pp. 1 anna.

Life of St. Martin. 18mo. 50 pp. 1½ annas.

Life of St. Anthony. 18mo. 33 pp. 1 anna.

Life of St. Sebastian. 18mo. 37 pp. 1 anna.

Lives of St. Macarius and Peter Balsam. 18mo. 32 pp. 1 anna.

Lives of St. Joannes A Deo, &c. 18mo. 60 pp. 1½ annas.

Life of St. Agnes. 18mo. 36 pp. 1 anna.

Lives of St. Laurence, &c. 18mo. 60 pp. 1½ annas.

Lives of St. Paul the Eremite, &c. 18mo. 29 pp. 1 anna.

அர்ச்சியசிஷ்டர்களின்சரித்திரம். *Lives of the Saints.* This volume contains most of the preceding little works. 18mo. 12 annas.

Miracles.

திங்கள்கிழமைப்புதுமை. *Monday Miracles.* 12mo. 306 pp. 10 as. *Tuesday Miracles.* 10 as. *Wednesday Miracles.* 10 as. *Thursday Miracles.* 10 as. *Friday Miracles.* 12 as. *Saturday Miracles.* 12 as. *Sunday Miracles.* 12 as.

The above works are lithographed. Each volume contains 52 addresses, in each of which some miracle is related. The subject for Monday is prayer for souls in purgatory. The following is an abstract of the first address.

A pious widow, who lived with her virgin daughters, lay at the point of death. A devout female friend, a virgin, came to see her. The visitor, who had the power of working miracles, saw the Queen of Heaven standing by the bedside, fanning the dying woman. Devils were crowding around; but St. Peter came, cross in hand, and expelled them. At last the woman expired. Some might think that the Virgin Mary would then take her up to heaven. No such thing. The friend of the departed beheld her suffering in purgatory. She told this to the daughters, and the three fasted and prayed for several days. Afterwards the spirit of the widow appeared, shining as bright as the sun, and said, "I was in purgatory till this time; but on account of your penances I have been released and I am now on my way to heaven." The hearers are exhorted by this instance of success to pray for souls in purgatory.

In contrast with the miracles of the Romish Saints, two futile attempts by Protestants are thus narrated in "Medicine for the Poison of the Black Cobra."

"We cannot deny what the heretics have done to prove the truth of their doctrines. We shall here state two miracles wrought by Luther and his disciple Calvin.

First Miracle by Luther.

"A certain woman, possessed by a devil, began to whirl her head and to dance. Luther then came out to expel the devil by repeating certain *Mantras*. While he was uttering them, the devil which possessed the woman, caused her to spring upon Luther, and tear his dress. Luther, unable to expel the devil, was put to shame and ran away.

Second Miracle by Calvin.

"A certain beggar, named Pilunu, and his wife, who lived at Ostune, came once to Calvin begging alms. Calvin offered them a large sum of money, if they would do what he would tell them. They consented. It was agreed that the beggar should fall and lie on the ground in the street as if he were dead, and that his wife should cry out and weep for her husband.

They did so. People crowded about the spot. The beggar's wife went to Calvin and begged him to restore her husband to life. So Calvin came out and addressed the people thus, 'Here is a dead man. Behold the miracle I am about to work in order to prove the truth of what I teach.' He then turned to the dead man and said, 'Rise in the name of the Lord Jesus Christ.' He uttered these words aloud three times. The dead man did not rise, but was found to be really dead. When the woman saw that her husband was actually dead, she began to weep and mourn, and to tell the people what Calvin had said to them. Then Calvin was afraid and ran away."—pp. 71-7.

SECTION VI.—POETRY.

தேம்பாவணி. *The Unfading Garland.* By Beschi. In 3 vols. 8 vo. pp. 488, 371, and 568. Also bound in one volume, Rs. 5.

The following notice of this work is from "Catholic Missions in Southern India":—

"The hero of this Tamil epic is the ever blessed and glorious St. Joseph. The history of this saint being inseparably connected with that of the Immaculate Mother of God, the author has included in his vast plan all the historical events of the Old and New Testaments which symbolise or refer to these two privileged beings. The incarnation of the Son of God, and the redemption of the world, in which so admirable a part was allotted to our Blessed Lady and St. Joseph, furnish the poet with themes higher than were ever sung in Tamil verse. It is from the Holy Scriptures that his subjects are derived. He has profited also by the revelations communicated by the Blessed Virgin to Maria D'Agreda. The poem is divided into thirty-six cantos, of which the first contains a magnificent description of the country of Judea, and the second of the city of Jerusalem. The birth of the saint, the wonders of his childhood, and his holy espousals, form the subjects of the three following cantos. The incomparable virtues of the Mother and foster-father of Jesus, the first sorrowful doubt of St. Joseph, and his subsequent joy, are said to be sung by the poet with a mastery of language and elevation of thought never surpassed."

"The original, in the handwriting of F. Beschi, which had come into the possession of Mr. Walter Elliot, a distinguished Magistrate of the Madras Presidency, was generously lent by that

gentleman to the Missionaries by whom it was printed at Pondicherry in 1851." p. 139.

The work is in the style of the Tamil Epic Poems. Its language is too high for ordinary readers; but there is a commentary. The following verses, translated by Ellis and Babington, will give some idea of its nature :—

Defeat of Adonezedec.

"On that day (Adonezedec) the Lord of the winged chariot, the warrior whose bow scattered fire, the crescent-crowned monarch, the renowned conqueror decked with garlands of ever-lasting perfume, at whose feet bowed innumerable tributary kings, was sore vexed, and brought low."

Penitence of the Egyptian Mary.

"On the flying chariot of desire she arrived at the desert of sin; on the flying chariot of fear she repaired to the mountains of penitence; on the flying chariot of resplendent wisdom she entered the grove of growing virtue; and on the flying chariot of my name she shall enter the kingdom of heaven.

On a Life of Seclusion.

"If thou art desirous of being where no sin is, thou must seek that place in heaven; even when retired to the wilderness, the asylum of innocence, the war of the passions may still rage; freedom from sin proceeds from strength of mind, not from difference of place, O my son!' replied the sage."

Address to the Deity.

"Thou art the sea of virtue, thou art the sea of grace, thou art the most benevolent.

Thou art the sea of power, thou art the sea of prosperity, thou art the sea of wisdom which enlighteneth the mind.

Thou art the confirmation and the life of the world; to whom is no likeness.

Thou art the infinitely bright and heavenly Sun, which cannot be hidden by the assembled clouds, and which sinketh not into the ocean.

Thou art the sea of constant felicity which hath neither swell nor wave."

தேம்பாமாலை. *The Sweet Garland.* By Beschi. Selections from the Tempavani. Scripture doctrines; hymns on various occasions; on the conversion of the heathen, &c.; with poems in honor of the Virgin. 12mo. 244 pp. 14 as.

Select Works of Beschi, with his life. Contents: Story of Vaman, Selections from Tempavani, Tirukalavar Kalampakam, and Annai Alangkal Antati. A poem by Mr. Ellis is also included. Small 4to. 80 pp.

இத்தேறியம்மாளம்மானை. The life of a Spanish Saint. By Beschi. Small 4to. 80 pp. Madras 1849.

திருப்பாவணி *Tirupavani.* By Beschi. Hymns in honor of the Virgin. The last part of Tempamalai. 12mo. 46 pp. 4 annas.

உத்தரிகமாதாவின்பதிகம். By அந்தோனி சூசை-டிக்குஞா. Ten stanzas in honor of the Virgin. Small 4to. 4 pp. Madras, 1863. 6 pie.

Christian Psalmody. By Anthonykutti, Annaviyar, a contemporary of Beschi. His poems were printed a few years ago at Jaffna.

Section VII.—Miscellaneous.

திருநாட்களின்விளக்கச்சுருக்கம். *Abridged Account of Festivals.* 18mo. 315 pp. 6 as.

தேவமாதாவின் வணக்க மாதம். *The Month of the Worship of the Mother of God.* The month of May is devoted to the Virgin Mary. Some point connected with the history of Mary, a Prayer, and a Miracle for each day. 18mo. 386 pp. 9 as.

தேவமாதாவின் நவநாட் பிரசங்கம். *The Novena of the Mother of God.* Lithographed. 10 as.

தேவ மாதாவுடையபரிசுத்த திரு விருதயத்தின் அதிசிரேஷ்டசபை யநுசாரம். *Rules of the Congregation of the Sacred Heart of the Mother of God.* The formation of the Congregation, its Rules, Miracles, Prayers, &c. 18mo. 342 pp. 8 as.

Brief account of the preceding. 18mo. 10 pp.

அமலோற்பவத்தின் உத்தரியம். *The Mantle of the Immaculate.* The Virgin Mary, wearing a blue mantle, appeared in vision to a lady, and told her to form a society, composed of 33 virgins wearing a similar dress. 18mo. 12 pp. 6 pie.

திருவுத்தரிய விளக்கம் *The Splendour of the Holy Garment.* About the scapular worn by a certain order as a mark of peculiar veneration for the Virgin Mary. 18mo. 180 pp. 6 as.

அர்ச். பிராஞ்சிஸ்குவின் மூன்றாஞ் சபை யொழுக்கம். *Rules of the third Congregation of St. Francis.* 18mo. 208 pp. 6 as.

திருப்பாலத்துச்சபையொழுக்கம். *Rules of the Holy Childhood.* Rules of a Roman Catholic Missionary Association among the young for the baptism of heathen children. 18mo. 24 pp.

Sermon preached in St. Mary's Church Mauritius. 22 pp. General Police Press, Mauritius. 1864.

DIVISION III.—HINDUISM.

Introductory Remarks.

Primitive Superstition.—It has been mentioned that the Tamils belong to the great Turanian family, which overspread a great portion of Asia and part of Europe before the Aryan immigrations. In the southern extremity of the Tamil country, where the Brahmans never gained a complete ascendancy over certain classes, the aboriginal superstition still prevails to a large extent. Dr. Caldwell shows that it is identical with the Shamanism, or demonolatry, of Siberia.* By investigating the ancient vocabularies of the language, he arrives at the following conclusions. "The un-aryanized 'Dravadians' were without hered-

* Dravidian Comparative Grammar, p. 521.

itary 'priests' and 'idols,' and appear to have had no idea of 'heaven' or 'hell,' of the 'soul,' or 'sin'; but they acknowledged the existence of God, whom they styled 'Kô,' or *king*, a realistic title which is unknown to orthodox Hinduism. They erected to his honour a 'temple,' which they called 'Kô-il,' *God's house;* but I cannot find any trace of the 'worship' which they offered to him. The chief, if not the only actual worship which they appear to have practised was that of 'devils,' which they worshipped systematically by 'giving to the devil,' *i. e.* offering bloody sacrifices, and by the performance of frantic 'devil dances.' "*

Dr. Caldwell mentions that "The process of *demonification* is still going on amongst the Shanars; and in every case the characteristics of the devil and his worship are derived from the character and exploits of his human prototype. There is a continued succession of devils claiming the adoration of the Shanars, and after a time sinking into forgetfulness."† Among the demons most feared at present he mentions Palevesham, a notorious robber during the latter period of the Mahomedan government. A Captain Pole, an English officer who was mortally wounded at the taking of the Travancore lines in A. D. 1809, was invoked by the Shanars. His worship consisted in the offering to his *manes* of spirituous liquors and cheroots.†

"A few of the demons are forms of Cali, connected with a debased and comparatively modern development of the Brahmanical system itself; and, as such, they are known by a different name, 'Ammen,' or mother; and their worship is marked by some distinctive peculiarities. It is performed not by every one who pleases, as devil worship is, but by a particular class of Soodra priests."‡

* Dravidian Comparative Grammar, p. 78.

† Tinnevelly Shanars, p. 27. ‡ *Ibid.* p. 13.

Introduction of Brahmanism :—It is well known that the religion of the Vedas is the worship of the elements. Dr. Caldwell remarks :—

"Of elementary worship, there is no trace whatever in the history, language, or usages of any portion of the Tamil people. The emigration of the Brahmans to Peninsular India appears, consequently, to have been subsequent to the first great change in their religious system. The religion they introduced was probably a rudimental form of Sivism, with a tendency to the mystical and mythological systems of the Puranas. There is not the least reason to suppose that the Vedic or elementary system was ever known in the Tamil county, either as an indigenous religion, or as introduced by the Brahmans." *Tin. Shanars*, p. 24.

So far as the compiler has been able to ascertain, the Vedas have never been translated into Tamil, except a few hymns as specimens, which appeared in periodicals. In 1864 a native writer published a short account of them ; but he acknowledges that his information is obtained from Colebrooke and Ward.

It may be mentioned that Indra is worshipped on the first, and Surya, the sun, on the second day of Pongal, the great Tamil festival commemorating the winter solstice.

When the Brahmans found that the worship of local divinities could not be extirpated, they incorporated them with their system, pretending that they were incarnations of Siva and Vishnu. Dr. Caldwell remarks :—

"I apprehend that we have a mythical record of the adoption of the aboriginal demonolatry into the later Brahmanical system, and of the object in view in this alliance in the Puranic story of the sacrifice of Daksha. According to that story, Siva, (*i. e.* Vedantic Brahmanism) found himself unable to subdue the old elementary divinities, and to secure to himself the exclusive homage, at which he aimed, till he called in the aid of the demons (the demonolatry of the aborigines) and put himself at their head in the person

of his ('pro-re-nata') son Vira-Bhadra; a demi-god, whose wife, emanation, or representative, Bhadra-Cali, is regarded by the Shanars as their patroness and mother."*

Stevenson and Lassen suppose that even the phallic emblem was probably at first an object of veneration among the aboriginal or non-Arian Indians; and that it was subsequently adopted by the Brahmans from them, and associated with the worship of Rudra.†

Buddhism and Jainism.—For several centuries these systems had numerous followers in South India. Some of the finest compositions in the Tamil language are attributed to Jainas.

The compiler has been unable to ascertain satisfactorily when Buddhism began to spread in the Tamil country. After the Third Buddhist Council (241 B. C.) King Asoka sent Missionaries to various countries, including two of his own children, through whom Ceylon became obedient to the faith of Sakya Muni. The system may have gained a footing in South India about the same period, or a little later.

The Jainas seem to have been a Buddhist sect, their doctrines being very much alike. At first they lived peaceably together in South India. The Jainas increased by immigrations from the north. In the reign of Himasitala, the Buddhist king of Conjeveram, about 800 A. D., a great dispute arose between the sects. The Buddhists were defeated. Some, it is said, were sentenced to be crushed to death in oil-mills; others fled to Ceylon.‡

In the reign of Kuna Pandiyan of Madura, about the 10th century A. D., the Jainas were, in turn, overcome by the Saivas, headed by Sampantar. The Triuviliadal Puranam states that 8,000 learned Jainas,

* Dravidian Comparative Grammar, p. 520.
† Sanskrit Texts, Vol. IV. p. 345.
‡ Taylor's Catalogue, Vol. III. pp. 424, 436.

rather than recant, "with obstinate prejudice put themselves on the impaling stakes."*

Revival of Hinduism.—Sankara Acharaya, who lived about the eight or ninth century A. D., did much to restore Hinduism. He is supposed to have been a native of Malabar. "All accounts concur in representing Sankara as leading an erratic life, and engaging in successful controversy with various sects. In the course of his peregrinations he established several *Maths*, or convents, under the presidence of his disciples, particularly one still flourishing at Sringiri, on the Western Ghats, near the sources of the Tungabhadra. Towards the close of his life he repaired as far as to Kashmir, and seated himself, after triumphing over several opponents, on the throne of Sarasvati. He finally went to Kedarnath, in the Himalaya, where he died at the early age of thirty-two. The influence exercised by Sankara in person, has been perpetuated by his writings, the most eminent of which are his *Bháshyas* or commentaries, on the *Sutras*, or Aphorisms, of Vyasa."†

Sampantar and his two disciples, Sundarar and Appar, were zealous champions of Saivism. About two centuries later, in the early part of the 12th century, Vaishnavism found a propagandist as distinguished in Ramanuja. The following account of him is given by Wilson :—

"He was born at Perumbur (about 25 miles west of Madras) and studied at Kanchi, or Conjeveram, where also he taught his system of the Vaishnava faith. He afterwards resided at Sri Ranga (near Trichinopoly), worshipping Vishnu as Sri Ranga Natha, and there composed his principal works. He then visited various parts of India, disputing with the professors of different creeds, overcoming them of course, and reclaiming various shrines, then in

* Taylor's Historical Manuscripts, Vol. I. p. 114.
† Wilson's Works, Vol. I., pp. 198—200.

possession of the Saivas, for the worshippers of Vishnu, particularly the celebrated temple of Tripeti."*

Ramanuja was compelled by persecution to flee to Mysore, where he converted the Jaina sovereign to Vaishnavism. After twelve years absence, on the death of the Chola king, his persecutor, Ramanuja returned to Sri Ranga, where he spent the remainder of his life.

About the early part of the 13th century, Madhwacharya, called also Ananda Tirtha, established a new sub-division of the Vaishnavas, whose peculiar doctrines will be noticed hereafter.

Hindu Sects.

Wilson remarks that the Hindu religion designates a "faith and worship of an almost endlessly diversified description."

The Hindu Sects may be divided into two great classes.

"An early division of the Hindu System, and one conformable to the genius of all Polytheism, separated the practical and popular belief, from the speculative or philosophical doctrines. While the common people addressed their hopes and fears to stocks and stones, and multiplied by their credulity and superstition the grotesque objects of their veneration, some few, of deeper thought and wider contemplation, plunged into the mysteries of man and nature, and endeavoured assiduously, if not successfully, to obtain just notions of the cause, the character and consequence of existences. This distinction prevails even in the *Vedas*, which have their *Karma Kanda* and *Jnana Kanda*, or Ritual and Theology."†

In the following lists, works on Hinduism are arranged under the above two great heads. In course of time sub-divisions arose both in the popular and philosophical systems :—

"The worship of the populace being addressed to different divinities, the followers of the several gods naturally separated

* Wilson's Works, Vol. I., p. 36. † *Ibid*, p. 1.

into different associations, and the adorers of Brahma, Vishnu, and Siva or other phantoms of their faith, became distinct and insulated bodies, in the general aggregate: the conflict of opinion on subjects, on which human reason has never yet agreed, led to similar differences in the philosophical class, and resolved itself into the several *Darsanas* or schools of philosophy." *

The later Hindu works, the *Puranas* and *Tantras*, written in honor of particular divinities, separated their votaries more widely from each other. "They not only taught their followers to assert the unapproachable superiority of the gods they worshipped, but inspired them with feelings of animosity towards those who presumed to dispute that supremacy: in this conflict the worship of Brahma has disappeared, as well as, indeed, that of the whole pantheon, except Vishnu, Siva and Sakti, or their modifications."

Wilson quotes, among others, the following verses from the Puranas. The Bhagavat thus denounces the worshippers of Siva:—

"Those who profess the worship of Bhava (Siva), and those who follow their doctrines, are heretics and enemies of the sacred Sastras."

On the other hand, the Padma Purana makes the following statement:—

"From even looking at Vishnu, the wrath of Siva is kindled, and from his wrath, we fall assuredly into a horrible hell; let not, therefore, the name of Vishnu ever be pronounced."†

The divisions among Christians illustrate, in some measure, the sects among Hindus.

The followers of the popular system of Hinduism may be divided into three principal parties, Vaishnavas, Saivas, and Saktas, or worshippers of Vishnu, Siva, and the Sakti, "the power or energy of the divine nature in action."‡ Their relative numbers vary in

* Wilson's Works, Vol. I. p. 2. † *Ib.* p. 4.
‡ Wilson's Works, Vol. I. p. 240.

different parts of India. Wilson says that of the Hindus in Bengal at least three-fourths are of the Sakti sect; of the remaining fourth three parts are Vaishnavas, and one Saivas, &c.* Though Siva is the leading object of worship at Benares, the Vaishnavas, on the whole, greatly preponderate in Northern and Central India. Rama is the form under which Vishnu is worshipped. In Western India the Vaishnavas are also numerous. Krishna is the favorite incarnation. South India is the stronghold of the worship of Siva; probably three-fourths of the Tamilians are Saivas. Hence that sect will first be noticed. It should, however, be understood, that some, especially *Brahmans*, do not profess to worship exclusively either Vishnu or Siva. Those who profess to adhere closely to the sacred Smritis (traditions), especially as expounded by Sankara Acharaya, are sometimes called *Smartas*.

Saivas.—As already mentioned, Siva was probably the first Brahmanical deity worshipped in South India. The *linga*, or *phallus*, is his great symbol. Saivas are distinguished by three horizontal lines on the forehead, smeared with the ashes of burnt cow-dung. Other parts of the body are also sometimes marked. The theory is that Siva reduces to ashes the sins of his worshippers. Sometimes the members of this sect wear a round mark on the forehead, denoting the third eye of Siva. The five-lettered mantra, or magical prayer of the Saivas is, *Nama Sivaya*, Salutation to Siva!

VIRA-SAIVAS.—These form a sub-division of the Saivas, worshipping only the male energy. The other Saivas associate the *Yoni*, or female energy, with the linga. The origin of this sect is attributed to Basava, minister of a king of Kalyana, near Bombay. He is

* Wilson's Works, Vol I. p. 240.

reputed to have been an incarnation of the sacred bull *Nandi*, the vehicle of Siva. *Allama Prabhu*, afterwards regarded as an incarnation of Siva, was associated with him. The sect is supposed to have originated in the early part of the 11th century. The Vira-Saivas are distinguished by wearing a small linga, enclosed in a metal case. Hence they are called *Lingyats* or *Lingadharis*. Vira is derived from a word denoting bravery. They nearly exterminated the Jainas in some parts of the Dekkan. Sometimes they are called *Jangamas*, from *jangama*, motion, claiming to be living symbols of deity. The mendicants often lead about a bull, the living type of the bull of Siva.

The Vira-Saivas are chiefly found in the Canarese country. Only few of their books have been printed in Tamil. The names of the principal are given below.

Apisheka Malai.	அபிஷேகமாலை.	32mo.	13 pp.
Nedungkalinedil.	நெடுங்கழிநெடில்.	32mo.	11 pp.
Kurungkalinedil.	குறுங்கழிநெடில்.	32mo.	6 pp.
Nirangana Malai.	நிரஞ்சனமாலை.	32mo.	14 pp.
Kaittala Malai.	கைத்தலமாலை.	32mo.	4 pp.

The five preceding works are by Siva Pirakasa Tesikar, who lived about the 17th century. They were printed in a small pamphlet by Saravana Perumal Iyer. The first treats of the anointing of the *linga*, specifying what articles may be offered. A small linga is often placed on the hand, considered as an altar. This is the subject of the last work. The others contain praises of Siva, for repetition during the worship of the linga.

PIRAPULINGKA LILAI.* பிரபுலிங்கலீலை. Text, 8vo. 126 pp. 6 as. With commentary, 8vo. 322 pp. Rs. 3. By Siva Pirakasa Tesikar. 17th cent. Translated

* The names of the most important works under each head are printed in capitals.

from the Canarese. Allama Prabhu, a supposed incarnation of Siva, resists Maya and her maidens, and travels about teaching that there is but one path to holiness, which consists in our becoming one with the linga, laying aside all personal distinctions, and gaining a perfect sway over the passions. A full summary, by C. P. Brown, Esq., is given in Taylor's Catalogue, Vol. II. pp. 837-847. Two stanzas, as translated by Ellis, are quoted below :—

"The sages say, that, as milk, which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form are lost to him, who, after wandering from body to body, hath with difficulty acquired it, if he do not desire to be relieved from the affliction of various births and attain, by its means, to unchangeable eternity by the practice of every kind of virtue, however arduous.

"The keeper of the refreshing flower garden said—"There is none more subject to delusion than he, who being endowed with a body, perishable as lightning, by which an imperishable body may be obtained, and he may attain to everlasting felicity, fearing to mortify that body, neglecteth the practice of righteous acts from love of it and indulging in luxury, liveth in vain."

SITTANTA SIKAMANI. சித்தாந்தசிகாமணி. 16mo. 148 pp. 12 as. By Siva Pirakasa Tesikar. 17th cent. The work professes to contain the instructions on Vedantism given by Akastiyar to Renukar.

VIRAKAMAM. வீராகமம். 18mo. 22 pp. 1½ as. By Santalingka Suvamikal. 17th cent. An abstract of one of the 28 Agamas of the Saivas. Translated from the Sanskrit. The rules of the Vira-Saivas about worship, food, &c.

Vaishnavas.—This sect consists of those whose great object of worship is Vishnu in one or other of his incarnations. As already mentioned, in South India, compared with the Saivas, they are only as about one to four.

The Vaishnavas in the Madras Presidency are divided into two parties, the *Vadakalai* and *Tenkalai*, or the Northern branch and the Southern branch. The separation is said to have mainly arisen through Vedanta Tesikar, a Brahman of Conjeveram, who is supposed by the Vaishnavas to have lived nearly 600 years ago.

The Vadakalai use Sanskrit books to a larger extent than the other branch. They also worship the female energy as well as the male; while the Tenkalai almost exclusively adore Vishnu. A Tenkalai told the compiler that the Vadakalai looked for salvation through works, while his sect regarded it as of grace. But among the common people the grand distinction is, that while both sects wear on the forehead a representation of Vishnu's trident, the Tenkalai draw the centre line down on the bridge of the nose. Party feeling runs strong between the two sects, especially at Conjeveram, where it has sometimes given rise to fierce disputes.

"One of the most striking peculiarities of the sect is the care and privacy of their culinary operations. Every meal is preceded by ablutions; it is cooked by the householder himself, and should a strange eye glance upon it, it is reckoned polluted and the viands of which it is composed are thrown away. The Brahmanical heads of the sect, or Iyengars, are a proud, secluded and bigoted section of the community."*

Wilson gives the Vaishnava mantra as *Om*, salutation to Rama! This applies to North India, where the ordinary greeting among Hindus is, Ram, Ram! The Southern Vaishnavas, followers of Ramanuja, use what they call the eight-lettered mantra, *Om*, salutation to Narayana!

The infamous Vallabhacharyas, worshippers of Krishna, whose doings were not long ago exposed at Bombay, seem to be unknown among the Tamils.

* Moor's Hindu Pantheon, p. 357.

Saktas.—The grand object of the worship of this sect is the female energy. As already mentioned, it is the most popular system in Bengal, where the Durga Puja is the chief national festival.

The Saktas are divided into the right hand and left hand worshippers. The former worship the female principle in a mystical way; the latter indulge in gross impurities. Wilson thus describes the latter:—

"All the principal ceremonies comprehend the worship of Sakti, and require for that purpose the presence of a female as the living representative and the type of the goddess. This worship is mostly celebrated in a mixed society, the men of which represent *Bhairavas* or *Viras*, and the women *Bhairavis* and *Nayikas*. The Sakti is personated by a naked female, to whom meat and wine are offered and then distributed amongst the assistants, the recitation of various Mantras and texts, and the performance of the *Mudra*, or gesticulations with the fingers, accompanying the different stages of the ceremony, and it is terminated with the most scandalous orgies amongst its votaries."*

The left hand worshippers are usually members of secret societies. They are found throughout India. The Rev. W. Simpson says, "I have heard of them in good authority in Madras, and some of the largest towns in the South, and have been acquainted with very respectable men who have taken part in them."†

In the district of Tinnevelly the Saktas will not admit that they do more than eat flesh and drink toddy together. The theory of the Saktas is said to be the following: The extinction of desire is the great aim of Hinduism. The other sects seek it by the *mortification* of the passions; the Saktas by their *gratification*.

Jainas.—There are still a few adherents of this sect, especially around Conjeveram; but none of their religious books seem to have been printed.

* Wilson's Works, Vol. I, p. 257.

† Moor's Hindu Pantheon, p. 365.

LISTS OF BOOKS.

SECTION I.—GENERAL VIEWS OF HINDUISM.

The only work the compiler has met with of this character is the following small treatise, a translation of which has been published by the Rev. T. Foulkes :

Viveka Sintamani.—விவேக சிந்தாமணி. The Wishing Stone of Knowledge. 18mo. 84 pp.6 as. By Nisakuna Yoki. Originally written in Canarese. A general view of Hindu systems and sects.

SECTION II.—ON THE VEDAS.

The Vaishnavas assert that their work, *Peria Tiru Moli,* பெரிய திரு மொழி, contains the essence of the Vedas; but this is incorrect. The only account of them in Tamil seems to be afforded by the following pamphlet :

Veta Porul Vilakkam. வேதப் பொருள் விளக்கம். 8vo. 72 pp. 8 as. Abstract of the Vedas. By Kasivishvanata Mutaliyar. 19th cent. Based on Colebrooke and Ward.

The same work also contains *Pirayassitta Nirunaya Sattira Sangkirakam,* பிராயச்சித்த நிருணயசாத்திரசங்கிரகம். 8vo. 38 pp. It mentions various classes of sins, including the eating of onions by Brahmans, and the modes of expiation.

SECTION III.—ON THE GODS POPULARLY WORSHIPPED.

SIVA.

The name of Siva does not occur in the Vedas. Rudra, afterwards identified with him, is in the Vedas described as the father of the winds, and is evidently a form of either Agni or Indra. There is also not the slightest allusion to the Linga. In the Ramayana and Mahabharata, Siva is Mahadeva, the Supreme God. The linga is mentioned in the latter poem, though the date of the passage is considered uncertain.*

* Muir's Sanskrit Texts, Vol. IV. pp. 322—356.

Siva is represented with five faces. Hence he is called *Pancha muki.* He has a third eye in his forehead, and four arms. His body is besmeared with ashes, and snakes encircle his neck. His wife is Durga or Parvati. His sons are Ganesa, Supramaniya and Vira-badhra. The bull Nandi is his vehicle. His heaven is Kailasa, in the Himalayas.

Siva Ratri, the Night of Siva, is the great annual festival in honor of this deity. When the gods churned the ocean to obtain the water of immortality, a deadly poison was emitted in the process. To save gods and men from destruction, Siva drank the poison ; but he lay insensible for a time from its effects, in memory of which his followers fast. The poison caused Siva's neck to become of a blue colour. Hence he is called *Nilakantha,* the blue-throated.

The Saivas claim ten of the eighteen great Puranas ; but only an abridgment of one of them, the Skanda Purana, has yet been printed in Tamil.

Ambai Kanakam, அம்பைக்கனகம். 8vo. 12 pp. 1 an. By Appavu Mutaliyar. 19th cent. 53 stanzas in praise of Siva.

APPARSUVAMI TEVARAM. அப்பர் சுவாமிதேவாரம். Divine praises by Apparsuvami. About 10th cent. Now in the press. 312 hymns, each consisting of ten stanzas, in praise of Saiva temples.

Appar Suvami Patikam. அப்பர்சுவாமி பதிகம். 16mo. 7 pp. 3 pie. By Kasivisuvanata Mutaliar. 19th cent. Ten stanzas in praise of Appar.

ARUNASALA PURANAM. அருணசலபுராணம். With commentary 8vo. 158 pp. 8 as. By Ellappa Navalar. About 17th century. 586 stanzas arranged in 12 cantos.

Arunachala, or Aruna Giri, also called Trinomali, is a rocky hill of a reddish colour, about a hundred miles S. W. of Madras. "According to the legend, it

was in this spot that Siva appeared as a fiery linga to Brahma and Vishnu, and desired them to seek his base and summit; which they attempted in vain; in commemoration of which the gods requested Siva to remain in a reduced form as a linga here, and erected the temple."* A conical piece of rock on the top of the hill is considered the linga. Once a year it is pretended that a fire is miraculously lighted on the summit. The Puranam mentions the great benefits to be derived for worshipping at the temple. For a full abstract of the Puranam, see Taylor's Catalogue, Vol. III. pp. 140—144.

Arunai Kalampakam, அருணைக்கலம்பகம். 4to. 21 pp. 3 as. By Ellappa Navalar. 17th cent. Used in schools.

Arunakiri Antati. அருணகிரியந்தாதி. 4to. 16 pp. 9 pie. By Kukai Namasivaya Tevar. About 16th cent.

Arunasala Kirttanai. அருணசலகீர்த்தனை. 8vo. 260 pp. 12 as. By R. Tiranapulavar. 19th cent.

Arunasala Satakam. அருணசல சதகம். 19th cent. The four preceding works refer to Siva, worshipped at Arunachella.

Arunesar Malai. அருணேசர்மாலை. 16mo., 13 pp., 9 pie. By Maturai Muttu Seddiyar. 19th cent. Praise of Siva.

Arupattumuvar Ussava Valinadai Taru. அறுபத்து மூவர் உச்சவவழிநடைத்தரு. 18mo. 16 pp. 6 pie. By Ashtavatana Sapapati Mutaliyar. 19th cent. A song for pilgrims going to the festival of the 63 devotees of Siva at Tirumayilai, St. Thome, near Madras.

Attisudi Puranam. ஆத்திசூடிபுராணம். 8vo. 377 pp. 1 Rupee. Anonymous. Prose. Tales of the 63 devotees of Siva, who is termed Atisudi from wearing a garland of flowers of the *atti* plant. Large circulation.

* Mackenzie Manuscripts, Vol. I. p. 168.

Ekamparanatar Pansarattinam. ஏகாம்பரநாதர் பஞ்சரத்தினம். 19th cent.

Ekamparanatar Sarittiram. ஏகாம்பரநாதர்சரித்திரம். 19th cent. Prose. History of temple.

Ekamparanatar Ula. ஏகாம்பரநாதர் உலா. Attributed to Iraddaiyar. 14th cent.

Ekamparanatar Viruttam. ஏகாம்பரநாதர் விருத்தம். 18mo. 5 pp. 3 pie. By Arumuka Gnaniyar.

Ekamparanatar means lord of a mango tree. It is said that Parvati once, when doomed to do penance, erected a small image of Siva, made of earth, under a mango tree at Conjeveram. There is a temple there with a name derived from this legend. The title is also applied to a small Saiva shrine in Madras.

Kannappa Nayanar Sarittira Kirttanai. கண்ணப்ப நாயனார் சரித்திரகீர்த்தனை. 8vo. 52 pp. 3 as. By Arunasala Mutaliyar. 19th cent. In praise of one of the 63 devotees of Siva, who plucked out his eye to present it to the god, who appeared to him as if wounded in one eye.

Kapalisurar Valinadai Patam. கபாலீசுரர் வழிநடைப்பதம். 18mo. 8 pp. 3 pie. By Vengkadasala Mutaliyar. 19th cent. Song in praise of Siva worshipped at St. Thome, Madras. Kapalisurar means skull-bearer. Siva is so called because he bears in his hand the skull of one of the heads of Brahma.

Kapalisar Patikam. கபாலீசர்பதிகம். 18mo. 6 pp. 3 pie. By Murukesa Mutaliyar. 19th cent. Ten stanzas in praise of Siva.

Kassapalaiya Isvarar Kirttanangkal. கச்சபாலைய ஈஸ்வரர்கீர்த்தனங்கள். 8vo. 9 pp. 9 pie. By Tyaka Raja Kavirajar. 19th cent. In praise of Siva, worshipped at a small temple in Madras. Kassapam means tortoise. The Saivas assert that Vishnu in his tortoise incarnation worshipped Siva.

Kassappai Isvaran Viruttam. கச்சப்பையீஸ்வரன் விருத்தம். 16mo. 15 pp. 1 anna. 19th cent.

Kassimalai. கச்சிமாலை. 4to. 18 pp. 2 as. By Kannudaiya Vallal. About 18th cent. Prayer to Siva as worshipped at Kassi, or Kanchi, Conjeveram.

KARAIKKAL AMMAI ANTATI. காரைக்காலம்மை அந்தாதி. Out of print. Old. Stanzas in praise of Siva.

KASI KANDAM. காசிகாண்டம். 8vo. Rs. 3. Attributed to Ativira Rama Pandiyan. 12th cent. A section of the Scanda Purana, relating to Benares. The work is divided into a hundred cantos. It describes visits to various worlds, praises Benares, and relates legends of devotees. See Taylor's Catalogue, vol. III. pp. 112—115.

Kasi Kalampakam. காசிக்கலம்பகம். 8vo. 25 pp. 2 as. By Kumara Kurupara Suvamikal. End of 18th cent. 100 stanzas in praise of Siva as worshipped at Benares.

Kasi Sarittiram. காசிசரித்திரம். 8vo. Rs. 2. By Virasami Iyer. 19th cent. Prose. Account of a visit to Benares by the author.

Kailaipati Kalastripati Venpa. கைலைபாதிகாளாஸ்திரிபாதி வெண்பா. 18mo. 18 pp. 2 as. Attributed, probably erroneously, to Narkirar, head of the Madura College. Alternate verses in praise of Kailasa and Kalastri.

Ketarinatar Viratam. கேதாரிநாதர்விரதம். 16mo. 20 pp. 1 an. Translated from the Sanskrit. Account of the origin of a Saiva fast from the displeasure of Parvati at not being worshipped along with her husband.

Kumpakonasettira Kumpesurar Sarittiram. கும்பகோணசேத்திர கும்பேசுரர்சரித்திரம். 8vo. 90 pp. 6 as. Prose. 19th cent. Taken from the Stalla Puranam. Account of the festival of Cumbaconam once in twelve

years, when the water of the Ganges is said to fill a certain tank.

Kurunata Satakam. குருநாதசதகம். 8vo. 16 pp. 1 anna. By Karunaiyananta Suvamikal. 19th cent. 101 stanzas addressed to Siva as the great teacher.

Kuyil Padal. குயில்பாடல். 18mo. 8 pp. 3 pie. By Kantasami Kaviraja Panditar. 19th cent. In praise of the 63 devotees of Siva.

Mallikesuvarar Pansarattinam. மல்லிகேசுவரர்பஞ்சரத்தினம். 18mo. 8 pp. 3 pie. By Singkaravelu Mutaliyar. 19th cent. In praise of Siva adorned with *malli* or jessamine flowers, worshipped at a small temple in Madras.

Maturai Patirruppattantati. மதுரைபதிற்றுப்பத்தந்தாதி. 8vo. 16 pp. By Paransoti Munivar. 18th cent. In praise of Siva worshipped at Madura.

Maturai Venpa. மதுரைவெண்பா. 4to. 92 pp. 1½ as. By Sokkalinga Tesikar. 19th cent. In praise of Madura, especially as the seat of the worship of Siva.

Meyngnana Suvami Kirtanai. மெய்ஞ்ஞான சுவாமி கீர்த்தனை. 19th cent. Praise of Siva.

Muttuttandavar Kirttanai. முத்துத்தாண்டவர் கீர்த்தனை. 8vo. 64 pp. 4 as. By Muttu Tandavar. 18th cent. In praise of Siva at Chillambaram. Licentious imagery.

Muvar Ammanai. மூவர் அம்மானை. 18mo. 24 pp. 1 anna. Anonymous. Praise of Siva, Supramanyan, Vishnu, &c. Sung by beggars.

Nadesar Kirttanam. நடேசர் கீர்த்தநம். 8vo. 112 pp. 4 as. By Markkanda Munisami Navalar. 19th cent. About Siva and Parvati vying with each other in dancing at Chillambaram.

Namassivaya Malai. நமச்சிவாயமாலை. 18mo. 20 pp. 6 pie. Author not mentioned. In praise of Siva, the object of the five-lettered mantra Nama-sivaya.

NAMPIYANDARNAMPI TIRUVANTATI. நம்பியாண்டார் நம்பிதிருவந்தாதி. 4to. 16mo. 1½ as. By Nampiyandar Nampi. About 14th cent. In praise of the 63 devotees of Siva. The original of the Periya Puranam.

Navamani Tipam. நவமணித்தீபம். 18mo. 6 pie. By Arunasala Mutaliyar. 19th cent.

Nalvar Ananta Kalippu. நால்வர் ஆனந்தக்களிப்பு. 18mo. 24 pp. By Sapapati Mutaliyar. 19th cent.

Nalvar Nanmani Malai. நால்வர் நான்மணி மாலை. 18mo. 16 pp. By Sivappirakasa Suvamikal. 17th cent. In praise of the four chief devotees of Siva.

Nasu Ketu Sarittiram. நாசுகேதுசரித்திரம். 8vo. 12 pp. 9 pie. Author not mentioned. Prose. History of Nasuketu, who was doomed to visit the different hells; different kinds of punishment described.

Gnanakirisar Patikam. ஞானகிரீசர்பதிகம். 16mo. 8 pp. 3 pie. By Ekampara Mutaliyar. 19th cent. Siva praised as a mountain of wisdom.

Paddanattar Tiruvidai Marutur Mummani Kovai. பட்டணத்தார் கோயில் மும்மணிக் கோவை. 16mo. 30 pp. In praise of Siva as worshipped at Tiruvidai Marutur, near Mayaveram.

Paddanattar Koyil Nanmani Malai. பட்டணத்தார் கோயில் நான் மணி மாலை. 18mo. 23 pp. In praise of Siva worshipped at Chillambaram.

The two preceding works are by Paddanatar Pillai. About 16th cent.

Palamalai Antati. பழமலையந்தாதி. 8vo. 14 pp. 2 as. By Sivappirakasa Suvamikal. 17th cent.

Pansatikara Vilakkam. பஞ்சதிகாரவிளக்கம். By Tiruporur Sittambalasuvami. 18th cent. On the five powers of Siva, viz., creating, preserving, destroying, involving the soul in illusion, and delivering it again.

Parasamaya Pillai Tamil. பரசமயப்பிள்ளைத்தமிழ். 8vo. 33 pp. 3 as. By Angkappa Navalar. The work

professes to be translated from the Sanskrit of Pulattiyam. History of a Saiva devotee.

Parama Rakasiya Malai. பரமரகசிய மாலை. 4to. 15 pp. By Kuru Namasivaya. 18th cent. In praise of Siva, the sacred mystery, worshipped at Chillambaram.

PERIYA PURANAM, or TIRUTTONDAR PURANAM. பெரியபுராணம் or திருத்தொண்டர் புராணம். Text, 8vo. 12 as. About half the work printed with commentary. 2 vols. 8vo. 802 pp. Rs. 3¼. By Sekkilar. About 14th cent. Lives of the 63 devotees of Siva, in 3363 stanzas arranged in 72 cantos.

PERIYA PURANA SARAM. பெரியபுராணசாரம். By Umapati Sivassariyar. About 15th cent. Abridgment in 75 stanzas.

Periya Purana Kirttanai. பெரியபுராண கீர்த்தனை. 16mo. 94 pp. 4½ as. By Kesava Mutaliyar. 19th cent.

PERIYA PURANA VASANAM. பெரியபுராணவசனம். 8vo. 235 pp. 10 as. By Arumuka Navalar. 19th cent. Prose. An edition, with pictures of each of the devotees, has recently been printed. The following narrative furnishes a specimen of the work. In some points it resembles the Greek myth of Orpheus.

STORY OF ANAYA NAYANAR.

"In the town of Mangala, in the province of Marha, there lived a man of the shepherd caste, named Anaya, renowned for his devotion to Siva. He was accustomed, while leading his flocks to graze in the pastures, in company with the other shepherds his servants, to pour the sweet sounds of the music of his pipe into their ears. He had a bamboo pipe, made according to the directions of the Gantharva Veda, and would sing, to the accompaniment of the seven notes of the gamut, the five sacred letters.

"One day in the rainy season as he was going along with his servants for this purpose, with his stick in one hand and his bamboo pipe in the other, he came near a kondrei tree,

that bent down with the weight of its bunches of flowers as long as a garland, and which seemed to him to resemble Siva with his plaited locks of hair. When he saw it he stood still ; and with his mind full of love began to play the Namasivaya, according to the directions of the treatises on music. These delightful sounds entered the ears of men and animals, as sweet as celestial honey mixed with ambrosia. The herds of cows came near him and stood motionless, forgetting to graze ; and the calfs, when they heard the music, forgot to drink the milk of their dams. The bullocks, the deer and other beasts of the forest, came near, with hair erect with joy. The peacocks came and forgot to strut and spread their tails ; so also many other kinds of birds, attracted by the music, drew near and stood entranced. All the herdsmen stood motionless, listening to the sweet melody, as if they had forgotten their work. Celestial singers and choristers, demi-gods and gods, charmed with the music, approached the place in their self-moving-chariots. The animals which were enemies to one another were so affected with the music, that serpents fell without fear on peacocks, lions and elephants came together, and deer stood by the side of tigers ; even the branches of trees were motionless. Thus both the animal and vegetable creations were delighted with the music of Anaya Nayanar. Parama Siva, who knows the real piety of his devotees, hearing the music, made his appearance on his bull in the sky with his wife Parvati, and said, 'My beloved disciple, come to me just as you are from this place, that my attendants may hear your sweet music.' So Anaiya Nayanar followed Siva to Kailasam, playing his pipe by his side."

PIRAMOTTIRA KANDAM. பிரமோத்திரகாண்டம். 8vo. Rs. $2\frac{1}{4}$. By Varatungka Rama Pandiyan, brother of one of the Pandiyan kings. About 12th cent. An imitation of a section of the Skanda Purana. "It consists of 1323 stanzas, arranged in 22 cantos, and has for its subject the legend of certain votaries of Siva who obtained beatitude by bearing his emblems, or uttering his name by accident." Tamil Plutarch, p. 111.

PONVANNATTANTATI. பொன்வண்ணத்தந்தாதி. 8vo. 15 pp. By Seraman Peruman. About 10th cent. Pon-

vannam, gold colour, with which word the poem begins, is an epithet of Siva. In praise of Siva worshipped at Chillambaram.

Porrikkali Venpa. போற்றிக் கலி வெண்பா. 18mo. 8 pp. 6 pie. By Paransoti Munivar. About 17th cent. About the 64 sports of Siva.

Pushpaviti. புஷ்பவிதி. 16mo. 16 pp. 6 pie. By Gnanpirakasa Suvamikal. About the different flowers to be used in offerings.

Sadaimalai Antati. சடைமலை அந்தாதி. Prayers addressed to Siva, with plaited hair.

SAMPANTA SUVAMI TEVARAM. சம்பந்த சுவாமிதேவாரம். 3 vols. 8vo. 572 pp. Rs. 4. By Sampantar. About 10th cent. 384 Hymns to Siva as worshipped at certain temples, songs of praise, &c. Extracts from two hymns are given below:

On the Sacred Mantra.

"Think every day of the five letters, with heartfelt desire, when you are asleep or awake, because they are able to resist death.

"These five letters are the Mantras, the Vedas, to the Brahmans who perform their sacred ceremonies with fire.

"These five letters destroy all evils which afflict both the body and the soul, fill the mind with bright wisdom, and lead the thoughts to the Supreme Being.

"When the good and the bad are taken away from this world by Yama, these five letters save them from all evils caused by him."

The Ashes of the Being who swallowed the Poison.

"Prayer is sacred ashes; that which the gods put on is sacred ashes; beauty is sacred ashes; that which is to be praised is sacred ashes; whatever is effected by the use of *tantras* is sacred ashes; that which is the mark of religion is sacred ashes: this is the sacred ashes of the Being who swallowed the poison, and who is united to Parvati, having a coral-like mouth.

"The Vedas are sacred ashes; that which removes all evils is sacred ashes; that which gives wisdom is sacred ashes; that which removes dishonor is sacred ashes; that which is to be studied is sacred ashes; truth is sacred ashes: this is the sacred ashes of the Being who swallowed the poison.

"That whose nature cannot be known even by Brahma and Vishnu is sacred ashes; that with which the gods besmear themselves is sacred ashes; that which removes the evils that befall the body is sacred ashes: this is the sacred ashes of the Being who swallowed the poison."

Sampanta Suvami Kirttanai. சம்பந்த சுவாமி கீர்த்தனை. 18mo. 8 pp. 3 pie. By Sapapati Mutaliyar. 19th cent.

Sampanta Suvami Patirruppattantati. சம்பந்தசுவாமி பதிற்றுப்பத்தந்தாதி. 8vo 16 pp. 1 an. By Minadsi Suntaram Pillai. 19th cent.

Sampanta Suvami Tiruttaladdu. சம்பந்தசுவாமி திருத்தாலாட்டு. 32mo. 11 pp. 3 pie. 19th cent. The three preceding works are in praise of Sampantar.

Saiva Samaya Santirotaiyam. சைவசமய சந்திரோதயம். Moonlight of Saivaism. 19th cent. Exaltation of the Saiva sect.

SAIVA SAMAYA VILAKKA VINA-VIDAI. சைவசமய விளக்க வினாவிடை. 16mo. 180. pp. 6 as. By C. Sapapati Mutaliyar and S. Satasiva Mutaliyar. 19th cent. This is a catechism of the Saiva system, in imitation of Christian catechisms. It is a strange medley.

The second Question is, What are the attributes of Siva?

"Answer.—He is eternal; without outward form; without passions; without external marks of existence; whose fulness fills all the world; without any divine superior; unchangeable both in thought and word; without carnal desire; without enmity; and the life of all living beings. He is, moreover, immeasurably great and spotlessly pure."

Religious contemplation, with an ascetic life, leads

to the degree of future happiness called, "unity of form." In answer No. 45 this is defined as follows :—

"In being like great Siva, having clotted hair, a poison-blackened neck, four arms, and three eyes."

The work contains a useful compendium of Saivism. It has been translated into English by the Revd. T. Foulkes, with the exception of the concluding part, which gives a list of Saiva temples.

Sekkilar Puranam. சேக்கிழார் புராணம். Text, 8vo. 22 pp. By Umapati Sivasariyar. 17th cent. One hundred stanzas about the author of the Periya Puranam.

Settira Kovai. சேத்திரக்கோவை. On the thousand and eight sacred places of the Saivas.

Sivanama Sangkirttanam. சிவநாம சங்கீர்த்தனம். 8vo. 14 pp. 1 anna. By Suntara Mutaliyar. 19th cent. Praise of Siva.

Sivanama Vali. சிவநாமாவளி. 19th cent. Praise of Siva and the five-lettered mantra.

Siva Parakkiramam. சிவ பராக்கிரமம். 32mo. 29 pp. Anonymous. On the valour of Siva.

Sivananta Lakiri. சிவானந் தலகிரி. 17th cent. Translated from the Sanskrit. Praise of Siva.

Sivananta Malai. சிவானந்தமாலை. 18th cent. Concerning the happiness which Siva bestows.

Sivanana Sastiram. சிவஞானசாஸ்திரம். About the wisdom attainable by a Saiva.

Sivaneri Pirakasam. சிவநெறிப்பிரகாசம். 18th cent. About the glory of the Saiva system.

Siva Pajanai. சிவபஜனை. Small 4to. 64 pp. 3 as. By P. Sapapati Mutaliyar. 19th cent. Praise of Siva, Parvati, Skanda, &c.

Siva Puja Mansari. சிவபூஜா மஞ்சரி. 18th cent. Directions for the worship of Siva.

Siva Punniya Telivu. சிவபுண்ணியத் தெளிவு. 8vo. 22 pp. By Umapati Sivasariyar. 17th cent. In praise of Siva.

Sivakarunniya Telivu. சிவகாருண்ணியத்தெளிவு. 17th cent. On the grace of Siva.

Sonasaila Malai. சோணசைலமாலை. 8vo. 16 pp. 1 anna. By Sivappirakasa Tesikar. 17th cent. In praise of Siva as worshipped at Arunagiri or Arunasalam, the red mountain.

SUNTARA MURTTI TEVARAM. சுந்தரமூர்த்தி தேவாரம். 8vo. 152 pp. Rs. 1¼. By Suntara Murtti Suvami. About 10th cent. Hymns in praise of Siva and Saiva temples.

Suntara Suvami Kirttanai. சுந்தரசுவாமி கீர்த்தனை. 19th cent. About Suntara, the Saiva devotee.

Suntarar Vedu Pari. சுந்தரர் வேடுபறி. 18mo. 16pp. 6 pie. Anonymous. Account of the robbery of Suntarar by hunters.

Suntara Sekarar Iraddaimani Malai. சுந்தர சேகரர் இரட்டைமணி மாலை. 18th cent. Praise of Siva.

SUTA SANGKITAI PURANAM. சூதசங்கிதைபுராணம் 8vo. Rs. 2. By Tiyakarasa Seddi. 19th cent. In praise of Siva, legends of Saiva devotees, &c.

Tevara Patikam. தேவாரப்பதிகம். 18mo. 40 pp. 6 pie. Selections from the Tevaram of Sundarar, Appar, and Sundara Murtti.

Tillai Nadaraya Satakam. தில்லைநடராய சதகம். 8vo. 28 pp. 3 as. By Aiyatturai Pillai. 19th cent. Prayers to Siva worshipped at Chillambaram.

Tillai Patirruppattantati. தில்லைபதிற்றுப் பத்தந்தாதி A hundred stanzas in praise of Siva worshipped at Chillambaram.

TIRUKKALUKUNRA PURANAM. திருக்கழுக்குன்ற புராணம். 8vo. 310 pp. Rs. 1¼.

Tirukkalukunra Malai. திருக்கழுக்குன்ற மாலை. The two preceding works are by Antaka Kavivirarakava Mutaliyar. About 18th cent. A history of a Saiva temple in the Carnatic. The following stanza is quoted in the Tamil Plutarch :—

"He who rides on the bull, wearing the moon on his head, and holding the skull of Brahma in his hand, has his dwelling in Kalukhundam, where the swan mistaking for her eggs the pearls scattered by the chanks on the sheaves of corn cut by the husbandmen, gathers them under her wings and broods over them."

Tirukkalukunra Purana Sarittiram. திருக்கழுக்குன்ற புராண சரித்திரம். A very brief abstract of the Puranam in prose.

TIRUKKARUVAI KALITTURAI ANTATI. திருக்கருவைக்கலி த்துறை அந்தாதி. 8vo. 13 pp. 2 as.

TIRUKKARUVAI PATIRRUPPATTANTATI. திருக்கருவைப்பதி ற்றுப்பத்தந்தாதி. 8vo. 13 pp. 2 as.

TIRUKKARUVAI VENPA ANTATI. திருக்கருவைவெண்பா அந்தாதி. 8vo. 14 pp. 2 as.

The three preceding works are attributed to Ativira Rama Pandiyan. 12th cent. In praise of a Saiva temple at Karuvai, or Caroor, on the Cavery.

Tiru Kurrala Kuravangsi. திருக்குற்றாலக்குறவஞ்சி. 8vo. 53 pp. 2½ as. Anonymous. In dramatic form. Parvati wanders about disguised as a gipsy ; Siva at the same time assumes the appearance of a hunter ; they meet and retire to Courtallam in Tinnevelly, where there is a Saiva temple.

Tiru Meni Malai. திருமேனிமாலை. 18th cent. Praise of Siva's body, its various colours, &c., as assumed in his sacred sports.

Tiru Mullaivayal Masillamaniyisar Patikam. திருமுல்லைவாயல் மாசில்லாமணீசர் பதிகம். By Tassi Arunasala Mutaliyar. 19th cent. Ten stanzas in praise of Siva worshipped at Tirumullivayal.

Tiru Pukalur Antati. திருப்புகழூர் அந்தாதி. 8vo. 15 pp. By Nerkkunravana Mutaliyar. End of the 18th cent. In praise of Siva worshipped at Tiruppukalur.

Tirruppuliyur Venpa. திருப்புலியூர் வெண்பா. 8vo. 14 pp. 2 as. By Marimuttu Pillai. 19th cent.

Tirupuliyur is the same as Chillambaram. The literal meaning is, town of the holy tiger. A devotee of Siva lived there, with the nails of his hands and feet like those of a tiger. About the devotees of Siva.

Tirruppuliyur Sarittiram. திருப்புலியூர்சரித்திரம். A brief account of Tiruppuliyur in prose.

TIRUSSITAMPARA PURANAM, OR KOYIL PURANAM திருச்சிதம்பர புராணம் or கோயில் புராணம். By Umapati Sivasariyar. About 17th cent. 400 stanzas. Legends connected with the celebrated Saiva temple at Chilambaram. Here Siva and Parvati danced, &c.

Tirussitampara Purana Surukkam. சிதம்பரபுராண சுருக்கம். Abridgment.

Tirussitampara Purana Sarittiram. சிதம்பரபுராண சரித்திரம். A very brief abstract in Prose.

TIRUSSIRRAMPALA KOVAI. திருச்சிற்றம்பலக் கோவை. 8vo. 82 pp. By Manikkavasakar. About 8th cent. This work "consisting of 400 stanzas, is an epithalamium, in which the mutual passion and love of Siva and his consort Parvati are described with glowing imagery, and the Hindus consider it an allegorical poem capable of a spiritual interpretation." Tamil Plutarch, p. 54.

Tirussirrampala Irakasiyam. திருச்சிற்றம்பல இரகசியம். 18th cent. Benefits to be obtained by visiting Chillambaram.

Tirussirrampala Kalitturai. திருச்சிறறம்பலக் கலித்துறை. 18th cent. Praise of Chillambaram.

Tirussirrampala Malai. திருச்சிற்றம்பல மாலை. Small 4to. 20 pp. 2 as. By Gnanasuntara Iyer. 19th cent.

Benefits conferred by Siva on certain devotees ; prayers to Siva, &c.

Tirussirrampala Natar Patikam. திருச்சிற்றம்பல நாதர்பதிகம். 18mo. 8 pp. 3 pie. By Karunai Iyer. 19th cent. Prayers to Siva.

Tiruttillaiyamaka Antati. திருத்தில்லை யமகவந்தாதி. 12mo. 15 pp. 1 an. By Minakshi Suntaram Pillai. 19th cent. A hundred verses in praise of Siva at Chillambaram. The name is derived from a grove of *tillai*, formerly growing there.

Tiruttondar Tokai. திருத்தொண்டர் தொகை. 18mo. 6 pp. 3 pie. Attributed to Suntara Murtti Suvami, 10th cent. The names of the devotees of Siva.

Tiruvannamalai Venpa. திருவண்ணமலை வெண்பா. 16mo. 15 pp. 1 an. By Karunamassivaya Suvami. 18th cent. 102 stanzas in praise of Siva as worshipped at Arunasalam.

TIRUVASAKAM. திருவாசகம். 8vo. 122 pp. 5 as. By Manikkavasakar. About 8th cent. This work is held in the highest esteem by the Saivas. The proverb is that persons who will not be moved by it, will not be moved by any thing else. The following address to Siva is quoted by Ellis :—

"O Lord ! O my Father ! even mine who am the slave of those who love thee ! thou art the light of truth which pervadeth my body and my soul, which melteth my heart and dispelleth the darkness of falsehood.

Thou art a placid sea of honey agitated by no wave, O Siven of Tiruperundurei !

Thou art pure intelligence, requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee !

Thou art not fully comprehended even by the contemplative sages, the gods, or any order of beings ;

Thou art the spirit which pervadeth all spirits ; thou art the sure remedy against repeated births ;

Thou art the pure light which shineth in the midst of expanded darkness, O Siven of Tiruperundurei !

Thou art unqualified happiness,—what more can they require who are united to thee ?

Thou art the full weight without diminution, thou art unadulterated nectar, thou art a hill of unextinguishable, eternal light ;

Thou comest in the word and in the sense of the scriptures, and art for ever fixed in my mind ;

Like undammed water thou flowest into my thoughts, O Siven of Tiruperundurei !

O Lord thou hast taken up thy abode within me, what more can I ask.

O Sun arisen in my mind that by continual solicitation I may propitiate thee.

Thou art he whose lotus-feet are placed on the heads of the gods, O Siven of Tiruperundurei !

The expanded ether, water, earth, fire and air, these thou art not. But without form art hidden among them ; I rejoice that I have seen thee now with the eye of the mind."

The following extracts are from portions of the work often read to dying Saivas :

Taking Refuge.

Determination of the mind to become mature for absorption.

I have joined those that have embraced thy lotus-like feet and become mature for absorption ; but I am a sinner, who possesses a body which is to be eaten by worms and a soul without wisdom ; I have therefore taken refuge with thee ; and thou art mine.

O thou that art through thy greatness patient with my littleness by which I do that which ought to be hated, that wearest a snake and adornest thy platied hair with the Ganges, and that extirpatest my sins through thy grace ; I am thine and have taken refuge with thee.

O thou that art great, that extirpatest my sins, that art wise, that enterest into and dwellest in my mind and that couldst not be known even by Vishnu the lotus-seated ; I am thine and have taken refuge with thee.

Great Desire.

Nature of the Soul.

O thou that art the imperforated gem, thou hast been so gracious to me as to permit me to approach thy feet, which could not be found out by Vishnu, who holds the flag adorned with the picture of Garuda, I have a great desire to root out all sins and to be admitted into thy presence in order to obtain thy grace.

I have no desire to live in the body made of nerves, brain, bones, flesh, skin, &c. ; call me to thy presence, O thou that art the sweetest ambrosia to me, thou art beyond the reach of all men ; I have, O Father, a great desire to see thee.

O king, the noblest gem, who governest all the worlds, bid thou that this mean body, which is like a leaking hut filled with flies, be saved when it is destroyed.

The Journey.

O thou Supreme Being, through thy torrent-like grace by which thou fillest the hearts of those little ones who constantly think of thee, and with whom thou art willing to become one, thou hast through love made us thine, come and be united with us. It is time for us to depart and to reach thy feet, who art the Ruler of heaven.

Those who are desirous of being united with that Being who is delighted to rule over us, that are like dogs, think constantly of his beautiful feet, and forsake all other things.

Regardless of every thing else, think of these questions,—who are you ? what are yours ? all illusion. Keep company only with those who serve the Supreme Being ; do whatever he bids you ; think only of that state in which you will be connected with him when you depart this life.

Tiruvatavurar Puranam. திருவாதவூரர் புராணம். Small 4to. 118 pp. 4 as. By Kadavul Maka Munivar. 18th cent. History of Manikavasagar, author of the preceding work. A full abstract is given in Taylor's Catalogue, Vol. III. pp. 135—139.

Tiruvenkaddu Puranam. திருவெண்காட்டுப் புராணம். Small 4to. 106 pp. 5 as. By Ellappa Navalar. 16th cent. Local Purana of a Saiva temple on the Cavery.

TIRUVILAIYADAL PURANAM. திருவிளையாடற் புராணம். 8vo. 456 pp. Rs. 1½. Portion of the commentary published. By Paransoti Munivar. About 17th cent. The Stalla Purana of the great temple at Madura. Tiruvilaiyadal means sacred amusement.

An abstract of this work was published in English by the Rev. W. Taylor, "Oriental Historical Manuscripts." "The opening scene is laid in Kailasa, the paradise of Siva. Here, while *rishis* are conversing together, an enquiry is made as to the holiest and most celebrated stations on earth where their god is worshipped. *Suthu-rishi*, one among them, in reply states, 'That once on a time when he was at *Casi*, he heard the sage *Agastyar* relate accounts concerning a very eminent *Sivastallam*, calculated to produce the impression that it was chief of all others.'"* The 64 sacred amusements of Siva are described. One of them was converting twelve young pigs into ministers of state; another the impalement of the Jainas. Persons who hear the narration will obtain all manner of happiness.

Tiruvilaiyadal Purana Sarittiram. திருவிளையாடற் புராண சரித்திரம். 8vo. 30 pp. 2 as. 19th cent. A short history in prose.

Tiruvilaiyadal Ammanai. திருவிளையாடல் அம்மானை. 18th cent. Of Siva's sacred sports.

TIRUVISAIPPA. திருவிசைப்பா. 8vo. 44 pp. 4 as. Attributed to nine devotees of Siva. About the 15th cent. In praise of Siva as worshipped at certain temples.

Tiruvorriyur Mummani Kovai. திருவொற்றியூர் மும்மணிக்கோவை.

* Taylor's Historical Manuscripts, Vol. I. p. 117.

Tiruvorriyur Antati. திருவொற்றியூர் அந்தாதி. Small 4to. 15 pp. 1 an. By Gnanasampantavaran. 19th cent. In praise of Siva as worshipped at Tiruvorriyur, about 5 miles north of Madras.

Tiruvorriyur Muvar Tamil. திருவொற்றியூர் மூவர் தமிழ். 8vo. 11 pp. 1 an. Extracts from Tevaram. Praise of Siva worshipped at Tiruvorryur.

Tiruvorriyur Nadana Sarittiram. திருவொற்றியூர் நடனசரித்திரம். 18mo. 10 pp.

Turaisai Venpa. துறைசை வெண்பா. By Siva Pirakasasuvami. 17th cent. Praise of a Saiva temple.

Vannivana Malai. வன்னிவனமாலை. 8vo. 16 pp. 1 an. By Tiyakaraja Kavirajar. 19th cent. Benefits to be obtained by worshipping Siva at a temple near Arcot.

VENGKAI KOVAI. வெங்கைக் கோவை. 8vo. 64 pp. By Sivappirakasatesikar. 17th cent. In praise of a temple of Siva, north of Trichinopoly.

Vetakiri Isvarar Asiriya Viruttam. வேதகிரி யீஸ்வரர் ஆசிரிய விருத்தம். 18mo. 7 pp. 3 pie. By Sitampara Suvami. 19th cent. Prayer to Siva as a physician to remove sin.

Vetakiri Isvaran Patikam. வேதகிரி யீஸ்வரன் பதிகம். 18mo. 5 pp. 3 pie.

Virinsa Puranam. விரிஞ்ச புராணம். 18th cent. An account of a Saiva temple near Vellore.

VIRUTTASALA PURANAM. விருத்தாசல புராணம். Small 4to. 154 pp. 8 as. By Gnanakkutta Suvamikal. 435 stanzas arranged in 18 cantos, narrating the legends connected with the Saiva temple on the Vriddhachala hill, between Trinomali and the Cavery. A full abstract is given in Taylor's Catalogue, Vol. III. p. 127—131.

Visuvanatar Tarisanam. விசுவநாதர் தரிசனம். 18th century. The benefit of visiting Benares, and there seeing Siva.

Visuvanatar Tiruvarulppa. விசுவநாதர் திருவருட்பா.

PARVATI.

This goddess, the wife of Siva, has several names. Ambika, who at a later period is identified with the wife of Rudra, is in the Vedas declared to be his sister.* Uma, the daughter of Himavat, or the Himalaya, is the next form. Parvati, the mountain goddess, also the daughter of Himalaya, is a still later, and now more common, title. As Kali, the black goddess, and Durga, she as the most terrible deity of the Hindu Pantheon. She was propitiated by human sacrifices, and invoked when the destruction of an enemy was sought. She is also called Bhavani, in which she corresponds with Lucina; and Kamachi, the goddess of love-inspiring eyes. At Madura she is worshipped under the name of Minachi, fish-eyed. Muir supposes that as early as the time of Pliny she was worshipped at Cape Comorin, called after her Kanyakumari.†

Akilandavalli Asiriya Viruttam. அகிலாண்டவல்லி ஆசிரியவிருத்தம். Small. 19th cent. In praise of Parvati as mother of the universe.

AKILANDISVARI PILLAI TAMIL. அகிலாண்டீஸ்வரி பிள்ளைத்தமிழ். Small 4to. 33 pp. By Minadsi Suntaram Pillai. 19th cent. On the childhood of Parvati, ruler of the world.

AMPIKAI MALAI. அம்பிகைமாலை. 18mo. 12 pp. 6 pie. Attributed to Kulasekara Pandiyan. Age doubtful. 30 stanzas in praise of Parvati worshipped at Madura. The assurance is given at the end that all who learn six stanzas will attain heaven.

APIRAMI ANTATI. அபிராமியந்தாதி. Small 4to. 14 pp. 1 an. By Apiramipaddar. About 18th cent. 101 verses in praise of Parvati, called Apirami, from a word denoting beauty. This composition is often commit-

* Muir's Texts, Vol. IV. p. 356.

† Muir's Texts, Vol. IV. p. 363.

ted to memory and recited by the Saivas. The Tamil Plutarch gives the following specimen of one of the stanzas :

" Thou art the gem, thou art the brightness of that gem ; thou art the necklace formed of that gem, and it is thou that givest it its beauty. Thou art the disease of those who do not approach thee, and the cure of those who approach thee ; and thou art the great feast of the celestials. I shall not adore the feet of any after I have adored thy lotus-like feet."

Kamadsiyamman Patikam. காமாட்சியமமன் பதிகம். Small. 19th cent. Ten stanzas in praise of Parvati.

Kamadsiyamman Pillai Tamil. காமாட்சியம்மன் பிள்ளைத்தமிழ். Account of the childhood of Parvati.

Kamadsiyamman Viruttam. காமாட்சியம்மன் விருத்தம். 18mo. 8 pp. 3 pie. In praise of Parvati, worshipped at Conjeveram.

Ketari Kouri Tiruvarulpa. கேதாரி கௌரிதிருவருட்பா. A few stanzas in praise of Parvati, wife of Siva who is worshipped at Kedar in the Himalayas.

Kodiyidai Malai. கொடியிடைமாலை. By Arunasala Mutaliyar. 19th cent. In praise of Parvati, having a slender waist like a creeping plant.

Kuyilammai Malai. குயிலம்மைமாலை. By C. Sapapati Mutaliyar. 19th cent. In praise of Parvati, who is said to have a sweet voice like a cuckoo.

Marakatavalliyamman Asiriya Viruttam. மரகதவல்லியம்மன் ஆசிரியவிருத்தம். 16mo. 8 pp. 6 pie. By Singkaravelu Mutaliyar. 19th cent. In praise of Parvati, of an emerald colour, worshipped at a small temple in Madras.

Minadsiyamman Akaval. மீனாட்சியம்மன் அகவல்.

Minadsiyamman Kalivenpa. மீனாட்சியம்மன் கலிவெண்பா.

MINADSIYAMMAN PILLAI TAMIL. மீனாட்சியம்மன் பிள்ளைத்தமிழ். Small 4to. 28 pp. 2 as. By Kumarakuru Suvamikal. 17th cent. Minadsi means fish-eyed.

To have eyes resembling in shape a certain species of fish, is considered by the Tamils a mark of beauty. The poem relates the pastimes and actions of Parvati, who became incarnate as the daughter of a King of Madura

Periyanayakiyamman Asiriya Viruttam. பெரியநாயகியம்மன் ஆசிரியவிருத்தம். 18mo. 8 pp.

Periyanayakiyamman Patikam. பெரியநாயகியம்மன் பதிகம். 18mo. 6 pp. 3. pie. Anonymous. Ten stanzas in praise of Parvati.

Savittiriyamman Koppippaddu. சாவித்திரியம்மன் கொப்பிப்பாட்டு. 16mo. 16 pp. 9 pie. By Irajasekara Mutaliyar. 19th cent. A legend of Parvati, granting a daughter to a King of Muttra.

Sivakamiyammai Asiriya Viruttam. சிவகாமியம்மை ஆசிரியவிருத்தம். 18mo. 10 pp. 3 pie. Anonymous. In praise of Parvati as worshipped at Chillambaram.

SOUNTARIYA LAKARI. சௌந்தரிய லகரி. 16mo. 149 pp. 4¼ as. By Kavirasa Panditar. About 18th cent. A poem of 104 stanzas. Siva is originally said to have engraved it on a rock in Kailasa; thence it was written on Mount Meru by a Rishi, and subsequently communicated to Sankar Acharya, from whose Sanskrit version the translation is professedly made. The work is divided into two parts. The first contains the history of Parvati; the second gives a description of each member of her body in minute detail. The work abounds with licentious metaphors.

Sukantakuntala Nayaki Patam. சுகந்தகுந்தள நாயகி பதம். In praise of Parvati, possessing scented hair.

Tiri Pura Suntari Malai. திரிபுரசுந்தரிமாலை. 32mo. 12 pp. By Suntara Tasan. 19th cent. In praise of the beautiful wife of Siva, the destroyer of the three cities which embraced the Jaina religion.

Tirukkalaisai Siledai Venpa. திருக்கலைசைச் சிலேடை வெண்பா. Small 4to. 16 pp. 1 as. By Suppiraman-

niya Suvamikal. 19th cent. In praise of Parvati, worshipped at a place, called Tirukkalaisai, about 20 miles west of Madras.

Ulakammai Antati. உலகம்மை அந்தாதி. 8vo. 15 pp. By Namasivaya Pulavar. End of 18th cent. In praise of Parvati, mother of the world.

Vadivudaiyampal Asiriya Viruttam. வடிவுடையம்பாள் ஆசிரியவிருத்தம். 16mo. 6 pp. 6 pie. By Rama Mutaliyar. 19th cent.

Vadivudaiyamman Kummi Padal. வடிவுடையம்மன் கும்மிப்பாடல். 18mo. 8 pp. 3 pie. By Narayanasami Pillai. 19th cent.

Vadivudaiyamman Navarattinam. வடிவுடையம்மன் நவரத்தினம்.

Vadivudaiyamman Pansarattinam. வடிவுடையம்மன் பஞ்சரத்தினம். 16mo. 16 pp. 6 pie. By Kanniyappa Uvattiyayar. 19th cent.

Vadivudaiyamman means beautiful mother. In praise of Parvati, as worshipped at Tiruvorriyur, near Madras.

Varaki Malai. வராகிமாலை. 18mo. 10 pp. 6 pie. Anonymous. Prayers to Parvati, chiefly in her malignant character as Kali.

Skanda or Kartikeya.

The Hindu Mars, the second son of Siva, occupies a prominent place among the Saivas of the Tamil country. It is said that the gods, persecuted by giants, implored the help of Siva. The lord of Kailasa then assumed six faces, and caused six sparks of fire to dart out of his six central eyes. The sparks were cast into a pond, which the southern Saivas assert is at Tritani, about 50 miles north-west of Madras. The six sparks became six infants, which were nursed by the six mothers, who form the constellation Karttika (the Pleiades). When Parvati took them in her arms, they as-

sumed one united body, having six heads. The warlike son of Siva afterwards slew the giants. In North India, *Kartikeya*, he who was fostered by the Karttikas, is his common title. In the Tamil country, *Supramaniyan*, he who is like the diamond, is the usual epithet. He is also called *Murugan*, he who has perpetual youth, and *Arumugan*, the six faced. *Skanda* is used in the Skanda Purana.

Skanda is said to have had two wives, Devayanai, daughter of Indra, and Vallinachi, who was brought up by hunters.

The month Kartika (part of November and December) is regarded by the Saivites as sacred to the Pleiades and Kartikeya. When the moon enters the third star of the constellation, a great feast is held, and lamps are placed in every doorway.

ARUNAKIRINATAR TIRUPPUKAL. அருணகிரிநாதர் திருப்புகழ். 18mo. 72 pp. 1 an. By Arunakirinatar. About 16th cent. This work, says the Tamil Plutarch, " containing a series of 100 stanzas, being enriched by a splendid and harmonious flow of diction, has gained great popularity amongst the Saivas, who generally have it recited when any member of their sect is at the point of death." It contains many allusions to sensual love. The following is one of the stanzas :—

" I have renounced my family, my connections, and every thing on earth, and approached thy gracious feet : thou who ridest on a peacock with emerald wings, grant me the happiness of being received into heaven. Thou art constantly before mine eyes, thou Murukan, who dwellest on the hill of Tritani, and who sportest with Valli, the watcher of the field of millet."

Arunakirinatar Pansaratna Tiruppukal. அருணகிரிநாதர் பஞ்சரத்நத்திருப்புகழ். 18mo. 6 pp. 3 pie. An extract from the preceding work.

ARUNAKIRINATAR TIRUVAKUPPU. அருணகிரிநாதர் திருவகுப்பு. 18mo. 70 pp. 4½ as. By the same author.

Both compositions are in a difficult metre. The following is a specimen of the addresses to Skanda :—

"When Yama comes to take me away from this world, dancing, making a loud noise, gnashing with his teeth, telling his attendants to approach me with the rope to threaten, bind, stab, and cut, then come to my help in order to strengthen my mind, shuddering before him ; thou my gracious Teacher and the husband of Valli, thou fragrant one, the beloved son of Siva."

Areluttantati. ஆறெழுத்தந்தாதி. 8vo. 16 pp. 1¼ as. Erroneously attributed to Akastiyar. Prayers to Supramaniyan, whose name is composed of six letters.

Arumuka Suvami Asiriya Viruttam. ஆறுமுகசுவாமி ஆசிரியவிருத்தம். 18mo. 8 pp. 3 pie. Anonymous. Praise of the six-faced Lord.

Intira Vimana Malai. இந்திரவிமானமாலை. 16mo. 12 pp. By Suppiramaniya Tesikar. 19th cent. About the chariot given by Indra to Supramaniyan.

KANTAR ALANGKARAM. கந்த ரலங்காரம். Text, 8vo. 16 pp. 1 an.

KANTAR ANUPUTI. கந்த ரனுபூதி. 18mo. 24 pp. 1 an.

KANTAR ANTATI. கந்த ரந்தாதி. With commentary, 8vo. 116 pp. 5 as.

The three preceding works are by Arunakirinatar. About 16th cent. They are all in praise of Skanda.

KANTA PURANA SURUKKAM. கந்தப்புராண சுருக்கம். 8vo. 163 pp. With commentary, 8vo. 510 pp. Rs. 2½. By Sampanta Saranalaya Suvami. The original work, which contains 13,305 stanzas, has not yet been printed in Tamil. A prose version in 3 vols., small quarto, was prepared about 30 years ago by Parasirama Mutaliyar. About the birth of Skanda, his wars, &c. An abstract is given in Taylor's Catalogue, vol., III. pp. 115—120.

Kantar Sashti Kavasam. கந்தர் சஷ்டிகவசம். 18mo. 10 pp. 6 pie. By Tevaraya Suvamikal. Praise of

Skanda, with the different kinds of mantras, including combinations like ra, ra, ra, ri, ri, ri, du, du, du.

Kanta Suvami Peril Valinadai Patam. கந்தசுவாமி பேரில் வழிநடைப்பதம். 18mo. 6 pp. 3 pie. By Vengkadasala Mutaliyar. 19th cent. In praise of Skanda.

Katirkama Malai. கதிர்காம மாலை.

Katirkamavelar Tiruvarulpa. கதிர்காமவேலர் திருவருட்பா. In praise of Skanda, worshipped at Kattregam in the south-east of Ceylon.

Kumara Taladdu. குமார தாலாட்டு.

Mayilasala Antati. மயிலாசலஅந்தாதி.

Mayilasala Viruttam. மயிலாசலவிருத்தம். Mayilasala means peacock mountain. The two preceding works are in praise of a temple of Skanda, near Pondicherry, where peacocks are said to have worshipped him.

Murukan Anuputi. முருகன் அனுபூதி

Murukar Antati. முருகர் அந்தாதி. 18mo. 8 pp. 3 pie. By Sanmuka Gnaniyar. End of 18th cent.

Muruka Kadavul Patikam. முருகக்கடவுள் பதிகம். 16mo. 16 pp. 6 pie. Iramasami Settiyar. 19th cent.

Murukan Malai. முருகன் மாலை. 8vo. 14 pp. 1 as. By Tiyakaraja Kavirajar. 19th cent. A hundred stanzas in praise of Skanda, worshipped at Palani.

Murukar Oyil Kommippaddu. முருகர் ஒயில் கொம்மிப்பாட்டு. 8vo. 28 pp. 1½ as. By the son of Vengadasala Panditar. 19th cent. Story of Valli, one of the wives of Supramaniyan. Sung by women.

Murukan Taladdu. முருகன் தாலாட்டு. 32mo. 9 pp. 6 pie. By Kantappa Tesikar. 18th cent. About the childhood of Suppramaniyan, worshipped at Tritani.

Murukesar Iraddai Manimalai. முருகேசர் இரட்டை மணிமாலை.

Muttukkumara Suvami Pillai Tamil. முத்துக்குமார

சுவாமிபிள்ளைத் தமிழ். By Kumara Kuru Suvami. 18th cent. About the childhood of Skanda, worshipped at a temple near Mayaveram.

Palamalai Antati. பழமலையந்தாதி. 8vo. 14 pp. 2 as. By Sivappirakasa Suvamikal. About 17th cent.

Palanimamalai Vadivelar Asiriya Viruttam. பழனிமாமலை வடிவேலர் ஆசிரியவிருத்தம். 18mo. 8 pp. 6 pie Anonymous. In praise of Suppiramaniyan, as worshipped at Palani.

Singkaravelar Malai. சிங்காரவேலர் மாலை. In praise of Skanda, possessing the beautiful spear, worshipped at St. Thome, Madras.

Suppiramaniyar Aratara Usal. சுப்பிரமணியர் ஆருதார ஊசல். 18mo. 8 pp. 3 pie. Anonymous.

Suppiramaniyar Kalampakam. சுப்பிரமணியர் கலம்பகம்.

Suppiramaniyar Kirtanai. சுப்பிரமணியர் கீர்த்தனை. 18mo. 16 pp. 9 pie.

Suppiramaniyar Pajanai Kirttanai. சுப்பிரமணியர் பஜனை கீர்த்தனை. 8vo. 43 pp. 3 as. By Arumuka Upattiyayar. 19th cent. In praise of Supiramaniyan, as worshipped at Tirupporur, and his victory over Suran.

Suppiramaniyar Patikam, சிவசுப்பிரமணியக் கடவுள் இரட்டை ஆசிரியப்பதிகம். 18mo. 16 pp. 6 pie. By Viraparatiyavarkal. 19th cent. Ten stanzas in praise of Suppramaniyan as worshipped at Tirupporur.

Suppiramaniyar Tottirappa Malai. சுப்பிரமணியர் தோத்திரப்பாமாலை. 12mo. 81 pp. 19th cent. Praise of Supramaniyan.

Suppiramaniyar Vilasam. சுப்பிரமணியர் விலாசம். 19th cent. A drama about Suppiramaniyan.

Suppiramaniyar Viruttam. சுப்பிரமணியர் விருத்தம் 18mo. 7 pp. 3 pie. By Suppiramaniya Suvamikal. 19th cent.

TIRUMURUKARRU PADAI. திருமுருகாற்றுப்படை. Text. 16mo. 18 pp. 1 anna. With commentary. 16mo. 80 pp. Attributed to Nakkirar, head of the Madura College. In praise of Suppiramaniyan worshipped at three places in the Madura district. Ellis gives the following extract :—

"They who are clothed in garments, formed of bark, whose revered heads are covered by hair white as the shell of the conch, whose forms shine with spotless lustre, whose emaciated breasts are covered with deer skins, whose ribs are seen protruding through their bodies, who often refrain from food throughout the day, whose minds are void of hatred and obstinacy, who know all of which even the learned are ignorant, who are the extreme heads of the wise, who are sages divested both of desire and savage anger, who by their nature know no sorrow ; may these, the contemplative sages of faultless wisdom, gather together and precede him !"

Tirupporur Antati. திருப்போரூர் அந்தாதி. Tiruporur is a temple of Skanda near Covelong, about 25 miles south of Madras, where he is said to have fought with an Asura.

Tirupporur Kirttanam. திருப்போரூர்கீர்த்தனம். 16mo. 8 pp. 6 pie. By T. Kumarasami Mutaliyar. 19th cent.

Tirupporur Manippiravala Patikam. திருப்போரூர் மணிபிரவாளப் பதிகம். 19th cent.

Tirupporur Muruka Kadavul Navakkiraka Santi Tottiram. திருப்போரூர் முருகக்கடவுள் நவக்கிர்கசாந்தி தோத்திரம். 18mo. 8 pp. 3 pie. Anonymous. Prayers to Suppiramaniyan to counteract the evil influences of the nine planets.

Tirupporur Muruka Kadavul Pansaratnam. திருப்போரூர் முருகக்கடவுள் பஞ்சரத்நம். 18mo. 7 pp. 3 pie. By Iramasami Seddiyar. 19th cent.

TIRUPPORUR SANNITI MURAI. திருப்போரூர் சன்நிதிமுறை 8 vo. 106 pp. 4 as. By Sitampara Suvamikal. 18th

cent. In praise of Suppiramaniyan as worshipped at Tirupporur.

Tirupporur Suppiramaniyar Tottiram. திருப்போரூர் சுப்பிரமணியர் தோத்திரம். 18mo. 8 pp. 3 pie. By Kishnasami Mutaliyar, 19th cent.

Tirupporur Tevaram. திருப்போரூர் தேவாரம்.

Tirussentil Antati. திருச்செந்தில் அந்தாதி. 8vo. 4 pp. By Sivappirakasa Suvamikal. 17th cent.

Tirussentur Akaval. திருச்செந்தூர் அகவல். 18mo. 23 pp. 1 as. By Sirrampala Nadikal. 18th cent.

Tirussentur Kalivenpa. திருச்செந்தூர் கலி வெண்பா. 18mo. 26 pp. 1¼. as. By Kumara Kurupara Suvamikal. 17th cent.

Tirussentur Pillai Tamil. திருச்செந்தூர்பிள்ளைத் தமிழ்.

The four preceding works are in praise of Skanda, worshipped at Trichendur, on the east coast of Tinnevelly.

Tiruttanikasala Anuputi. திருத்தணிகாசல அநுபூதி. 16mo. 21pp. By Kantappa Tesikar. 18th cent.

Tiruttanikai Kanni. திருத்தணிகைக்கண்ணி.

Tiruttanikaimalai Viruttam. திருத்தணிகைமலை விருத்தம்.

TIRUVIRINSAI MURUKAN PILLAI TAMIL. திருவிரிஞ்சைமுருகன் பிள்ளைத்தமிழ். 8vo. 30 pp. 3 as. By Markka Sakaya Tevar. 18th cent. About the childhood of Suppiramaniyan as worshipped at Tiruvirinsai, near Vellore.

Valliyammai Venpa. வள்ளியம்மை வெண்பா. In praise of the second wife of Skanda.

Velpattu. வேல்பத்து. 18mo. 12 pp. By Kantappa Tesikar. 18th cent.

Velviruttam. வேல்விருத்தம். 18mo. 7 pp. 3 pie. By Arunakirinatar. About 16th cent.

Vel means spear. In praise of Skanda, holding a spear.

Ganesa.

This deity, the eldest son of Siva and Parvati, is represented as a little pot-bellied man, with an elephant's head. He is worshipped as the god of wisdom and remover of obstacles. His favor is implored at the commencement of all undertakings. Different accounts are given about his birth. He is also called *Ganapati*, master of attendants, *Pillaiyar*, the noble child, and *Vinayakar*, the great chief.

Ganesa is the patron god of school-boys. An annual festival in his honor, called *Pillaiyar Chatturtti*, on the fourth day of the new moon, is held in the beginning of September, when he is propitiated with offerings of food, and his image is carried round. The following prayer to Ganesa, from *Vela Mukam*, is frequently used in Native Schools :—

> " O Ganapati ! you who play clapping your hands,
> You who in a crack can eat six cocoanuts,
> A bushel and a half or more of bruised rice,
> With sweetmeats all to match,
> A hundred baskets of mangoes too ;
> Look down and bless me !"

Kanapati Akaval. கணபதி அகவல்.

Kanapati Antati. கணபதி அந்தாதி. 32 stanzas addressed to Ganesa, to be accompanied by offerings, to procure success in any undertaking.

Kanapati Kandam. கணபதிகாண்டம்.

Kanapati Viruttam. கணபதி விருத்தம்.

Kasi Tundivinayakar Tiruvarulpa. காசி துண்டி விநாயகர் திருவருட்பா. 32mo. 11pp. 6 pie. By Kumarakuru Suvamikal. 19th cent. In praise of Ganesa, worshipped at Benares.

Manakkula Vinayakar Viruttam. மணக்குளவிநாயகர் விருத்தம்

Muttuvinayakar Asiriya Viruttam. முத்துவிநாயகர் ஆசிரியவிருத்தம். 12mo. 9 pp. 1 as. By Kantasami Mutaliyar. 19th cent. In praise of Ganesa, worshipped at Coimbatore.

Perinpa Kannikal. பேரின்பக்கண்ணிகள். Small 4to. 32 pp. 2 as. By Patiri Seddiyar and Suntara Seddiyar. 19th cent. History of Ganesa, Suppiramaniyan, and Parvati. The book professes to point out the way to heavenly happiness.

Pillaiyar Iraddaimani Malai. பிள்ளையார் இரட்டைமணிமாலை. By Kapilatevar. 18th cent.

Pirasanna Vinayakar Patam. பிரசன்னவிநாயகர்பதம்

Vela Mukam. வேழமுகம். 16 mo. 6 pp. Anon. Printed with Ulaka Niti.

VINAYAKAR AKAVAL. விநாயகர் அகவல். 18mo. 6 pp. 3 pie. Attributed to Avaiyar. It is said that the poetess, through the help of Ganesa, reached Kailasa before others who set out in advance of her. In gratitude she composed this poem. The following is its commencement :—

"O thou elephant-headed one, who art like the Kalpa tree,* whose feet are like the red lotus flowers, whose anklets tinkle with a pleasant sound, whose waist is adorned with a golden girdle, who art clothed in beautiful garments, who hast a large belly, heavy tusks, elephant-face marked with a red spot, who hast five hands, blue body, large mouth, three eyes, two ears, who wearest a splendid crown, whose breast shines with the three-fold cord, be thou my master and mother, assist me to overcome illusion (Maya), so that I may have no more births; enter into my heart, teach me as a guru, help me to destroy sin, give me sweet instruction."

Vinayakar Sarittira Surukka Akaval. விநாயகர் சரித்திரச்சுருக்கஅகவல். 18mo. 9 pp. 3 pie. By Murukesa Mutaliyar. 19th cent. About Ganesa conquering a giant, &c.

* Fabulous tree supposed to grant any wish.

Vinayakar Kavasam. விநாயகர் கவசம். 18mo. 15 pp. 1 an. Ten stanzas said to be translated from a Sanskrit work by Kasipa Rishi.

VISHNU.

In the Vedas, Vishnu is an inferior deity, one of the twelve sons of Aditi. In the Brahmanas he is identified with sacrifice, and in one of them is spoken of as a dwarf. The original portions of the Ramayana treat him as a deity of higher rank than Indra; but he is not identified with the supreme deity as in the Vishnu Purana. Rama and Krishna, at first described as mere heroes, were subsequently regarded as incarnations of Vishnu, and at present, in Northern and Western India, are the forms in which he is principally worshipped. Manu applies the name of Narayana, "he whose place of abiding was the deep," to Brahma; the Vaishnavas claim the title for the object of their worship. In North India, Vishnu is often called *Hari*; in the south, *Perumal*, from a word denoting greatness, is a common title. *Govinta*, sometimes applied to Krishna, means cow-herd.

The ten incarnations of Vishnu are well known. His wife as Vishnu is *Laksmi*; the *tulsi* is his sacred plant; his vehicle is the man-kite *Garuda*; his heaven is called *Vaikantha*. Vishnu is often represented as reposing on the thousand-headed serpent.

Vishnu's body is said to be of blue colour, like the firmament.

Alakar Antati. அழகரந்தாதி. 8vo. 13 pp. By Pillai Perumal Aiyankar. About 15th cent.

Alakar Kalampakam. அழகர்கலம்பகம். 8vo. 16 pp. 19th cent.

ALAKAR PILLAI TAMIL. அழகர்பிள்ளைத்தமிழ். Small 4to. 34 pp. Attributed to Veppattur Sangkattar.

In praise of Vishnu, worshipped at Alakar Mount, near Madura.

Ari Kirttanaikal. அரி கீர்த்தனைகள். Small 4to. 40 pp. 1½ as. By Ramasami Upattiyayar. 19th cent. Praises of Vishnu under several titles.

ARSSIRATI. அர்ச்சிராதி. 8vo. 24 pp. By Pillai Lokasariyar. About 15th cent. Sanskrit and Tamil mixed. On the way by which the worshipper of Vishnu proceeds at death from one world to another till he reaches heaven.

ARTTA PANSAKAM. அர்த்தபஞ்சகம். 8vo. 9 pp. By the same author as the preceding. Sanskrit and Tamil mixed. About God, the soul, &c.

ARTTI PIRAPANTAM. ஆர்த்திப்பிரபந்தம். 8vo. 13 pp. By Manavala Mamunikal. About 15th cent. Praise of Ramanuja.

Empiran Satakam. எம்பிரான்சதகம். 16mo. 38 pp. 1½ as. By Kopala Kishnatasar. 19th cent. Praise of Vishnu and notices of his incarnations.

Ekatasi Makattuvam. ஏகாதசிமகத்துவம். 8vo. 80 pp. 4 as. Edited by Rajakopala Pillai. 19th cent. Prose. About the fast of the Vaishnavas on the eleventh day of the moon, in memory of the gods churning the ocean; benefits to be obtained, &c.

IYARPA. இயற்பா. 8vo. 100 pp. The last part of the Nalayira Pirapantam.

Kajentira Modsam. கஜேந்திரமோட்சம். 8vo. 18 pp. 1½ an. By Tiruvadi Tasar. 19th cent. Story of Vishnu's killing a crocodile to save an elephant.

Kirushnanudaiya Lilaikal. கிருஷ்ணனுடைய லீலைகள். 18mo. 8 pp. 3 pie. Anonymous. 19th cent. About Krishna stealing the buttermilk, &c.

Kirushnaperumal Illavannam. கிருஷ்ணப் பெருமாள் இல்லாவண்ணம். 16mo. 10 pp. 6 pie. By Kopala Kirushna Kavirajar. 19th cent. About the ten incarnations of Vishnu.

Kovintaraja Perumal Pansaratnam. கோவிந்தராஜ பெருமாள் பஞ்சரத்நம். 18mo. 7 pp. 3 pie. By Muttu Kirushna Piramman. Five stanzas in praise of Vishnu.

KURU PARAMPARA PIRAPAVAM. குருபரம் பராப்ரபாவம். 8vo. Rs. 2. Anonymous. Prose. Lineage and history of the twelve *Alvars* and other votaries of Vishnu. Abridged from the larger work, which has not yet been printed.

Kusela Maka Munivar Sarittira Kirttanai. குசேல மகாமுனிவர் சரித்திர கீர்த்தனை. 8vo. 48 pp. 3 as. By Illakkumipati Tasar. 19th century. The story of Kuselamunivar, a fellow student of Kirushna.

Matava Perumal Santa Viruttam. மாதவப்பெருமாள் சந்தவிருத்தம். 19th cent. About Vishnu worshipped at a small temple near Madras.

MUMUDSUPPADI. முமூட்சுப்படி. 8vo. 17 pp. By Pillai Lokasariyar. About 15th cent. Sanskrit and Tamil. About the behaviour of Vaishnavas, and the way of obtaining heaven.

Nammalvar Iraddaimani Malai. நம்மாழ்வார் இரட்டை மணிமாலை 19th cent.

Nammalvar Kirttanai. நம்மாழ்வார் கீர்த்தனை.

Nammalvar Nurrantati. நம்மாழ்வார் நூற்றந்தாதி. In praise of Sadakopa Alvar, the Vaishnava devotee, author of a portion of the following work.

NALAYIRA PIRAPANTAM. நாலாயிரப்பிரபந்தம். 8vo. 540 pp. 1 R. Four thousand stanzas by seven Vaishnava Alvars, or chief devotees. The last part, Iyarpa, is said to have been written before the commencement of the Kali Yugam ; the third part, 4900 years ago ; the other two portions at a later period. No part is probably older than the 12th cent. It is sometimes called the Tamil Veda.

The work is divided into four books. Part I, "Sacred Words," relates the story of Krishna's childhood, and contains hymns in praise of temples. Part II., called

"The Great Sacred Words," is chiefly about Vaishnava temples. Part III is termed "Words of the Sacred Mouth." The divinity of Vishnu, how to meditate on him, a message sent to God by a bird, duty of men to God, are some of the subjects. The following is an extract from this portion :—

"The five senses do not allow me to approach thy gracious lotus-like feet: I am oppressed by them. Why dost thou not help me, thou, the great one, who possessest the three worlds which are praised by the gods. My lord, my ambrosia, my father, and my ruler!

There are five tyrants who rule over me; they oppress me both day and night; they do not allow me to approach thee; thou knowest it, my sugar-cane, my ambrosia, thou the cloud-like, the protector of the sea-girt-earth, and my teacher, help me.

Why dost not thou help me to conquer these my enemies who do not allow me to approach thy feet? thou the great sun, who created the world, help me who am thy slave."

Part IV derives its name from the verse in which it is chiefly composed. It contains prayers to Vishnu, meditations, &c.

Narayana Kavasam. நாராயண கவசம். 19th cent.

Narayana Malai. நாராயணமாலை. 19th cent.

Narayana Parru. நாராயணப்பற்று.

NARAYANA SATAKAM. நாராயண சதகம். Small 4to. 38 pp. 1 anna. By Narayana Tasar. 17th cent. Prayers to Vishnu.

Nigamanappadi Mulam. நிகமநப்படி மூலம். 8vo. 6 pp. By Periyavassam Pillai. About 15th cent. Sanskrit and Tamil. About the Vaishnava Mantras.

NITTIYANUSANTANA TIVVIYA PIRAPANTAM. நித்தியானுசந்தான திவ்வியப்பிரபந்தம். Small 4to. 54 pp. 2½ as. Selections from the Nalayira Pirapantam for daily use in temples. This may be termed the Vaishnava Book of Common Prayer.

Two quotations are given below:

Waking the god with singing and music in the morning.

"The sun is about to rise in the east; the darkness has departed; the flowers drop down sweet honey; the gods and kings have crowded before the gate with multitudes of their huge elephants; the noise made by the female elephants, together with the sound of the drums and other musical instruments, is heard everywhere, like the roaring of the boisterous ocean: arise then, therefore, thou that sleepest in thy bed-chamber.

"The sweet flowers of the jasmine have opened wide their petals; behold, the soft wind blows; the swan that slept in the lotus-flower shakes her wings, wet with dew; Arise, therefore, thou who saved the elephant from the jaws of the fierce crocodile.

"The sun has spread his bright beams in all directions; the numberless stars which glittered in the sky have disappeared; the moon has lost her light; the darkness has departed; the flowers have opened and diffused around their fragrance; behold the dawn of day and the morning breeze! Arise, therefore, thou that sleepest in thy bed-chamber."

Prayer to Ramanuja.

"I have placed as an ornament to my head the two golden lotus-like feet of the one who has entirely overcome all sin and lives in the thicket of bamboos.

"I, being inspired by the love which I hold to the one that lives at Tiruvarangam (Vishnu), help me, O thou my mind, to sing a song regarding the feet of the famous Ramanuja-Muni, who has tasted the perfect happiness of heaven.

"This is my petition, O thou heavenly-minded Ramanuja, that my tongue should constantly repeat, both day and night, all thy names, which are praised by those that serve thy lotus-like feet and love thee with their heart.

"O thou, my mind, I shall repeat the names of Ramanuja in order to obtain happiness by approaching his lotus-like feet, who worships and praises that Being on whose breast lives Ladsmi, and who has studied all the different sciences."

Nurreddu Tiruppati Antati. நூற்றெட்டுத் திருப்பதியந்தாதி. 8vo. 16 pp. 1½ an. By Pillai Perumal Aiyangkar. About 15th cent. One stanza about each of the hundred and eight Vaishnava temples.

Nurreddu Tiruppati Pirapavam. நூற்றெட்டுத் திருப்பதிப் பிரபாவம். Small 4to. 32 pp. 2 as. Anonymous. Prose. List of the Vaishnava temples.

Nurreddu Tiruppati Tirruppukal. நூற்றெட்டுத்திருப்பதித்திருப்புகழ். 8vo. 71 pp. By Ramanuja Tasar. 18th cent. About Vaishnava Temples.

Patma Purana Saram. பத்மபுராணசாரம். 16mo. 32 pp. 1 an. A very brief account of the Padma Purana.

Pakavat Purana Vasanam. பாகவதபுராணவசனம். 8vo. Rs. 3. By K. Strinivasa Aiyangker. End of 18th cent. An abridgment in prose of the Bhagavat Purana. The history of Krishna is the leading feature, and the cause of the great popularity of this work. Colebrooke supposes the original to be the production of the grammarian Vopadeva, and that it does not date beyond the 12th cent. Its authenticity is disputed by the Hindus themselves. See Wilson's Introduction to Vishnu Purana.

Parttasarati Perumal Elappaddu. பார்த்தசாரதிப் பெருமாள் ஏலப்பாட்டு. 18mo. 15 pp. 6 pie. Anonymous. 19th cent. Parttasarati means charioteer. Krishna is so called because he acted as the charioteer of Arjuna. About a temple of Vishnu at Triplicane, Madras, with large pretensions. The following is the commencement :—

" E-le-lo, the feet of the guru, thou Ganesa, go before us, and thou Saraswati, the wife of the four-faced god (Bramha) be on my tongue. O thou Parttasarati, that dwellest at Triplicane full of bliss, ships come with various articles as gifts to thy wife and the mother Vetavalli. Every day 400 ships reach the port.

" The people of Madras having heard of the arrival of the ships, went with joy and stood on the beach ; the rich merchants, with money, went there to buy the articles. The great Mr. Elliot and the little Mr. Elliot and other English gentlemen, about 4,000 in number, went there to see. The ships were all pulled to the shore by ropes. By

the power of the mother Vetavalli all the ships reached the shore in safety ; therefore, O god, e-le-lo !"

Parttasarati Pamalai. பார்த்தசாரதி பாமாலை. 18mo. 14 pp. 6 pie. By Ramanuja Kavirayar. 19th cent. About Vishnu worshipped at Triplicane.

Parttasarati Pansarattinam. பார்த்தசாரதி பஞ்சரத்நம்.

Parttasarati Varukka Satakam. பார்த்தசாரதிவருக்கசதகம்.

PERIYA TIRUMOLI. பெரியதிருமொழி. 8vo. 150 pp. Second part of Nalayira Pirapantam.

Perumputur Udaiyavar Tottirappa. பெரும்பூதூர் உடையவர் தோத்திரப்பா. 18mo. 8 pp. 3 pie. By Maturapuri Nayakar. 19th cent. About a Vaishnava Temple, south-west of Madras.

Perumtevi Tayar Patikam. பெருந்தேவிதாயார்பதிகம். By Viraragavan Mutaliar. About 18th cent. About the wife of Varataraja, worshipped at Conjeveram.

Ponneri Tiruvayppadi Puranam. பொன்னேரித்திருவாய்ப்பாடிபுராணம். 16mo. 110 pp. 10 as. By Rama Kavirayar. 19th cent. About a temple at Ponneri, 20 miles north of Madras.

Rajakopala Malai. ராஜகோபாலமாலை.

Ramanuja Nurrantati. ராமாநுஜ நூற்றந்தாதி. Part of the Nalayira Pirapantam.

Sadakopar Antati. சடகோபர் அந்தாதி. 8vo. 16 pp. Attributed to Kampan.

Sadakopalvar Pansaratnam. சடகோபாழ்வார் பஞ்சரத்திநம். 18mo. 10 pp. 3 pie. Anonymous. 19th cent.

Sri Ramar Patikam. ஸ்ரிராமர் பதிகம். 18mo. 8 pp. 3 pie. Anonymous. 19th cent. 11 stanzas in praise of Rama.

Sri Ramar Taladdu. ஸ்ரிராமர்தாலாட்டு. 18mo. 8 pp. 3 pie. Anonymous. 19th cent. A song to lull to sleep the infant Rama.

Sri Vira Rakavar Patikam. ஸ்ரீவீரராகவர்பதிகம். 18mo. 10 pp. 3 pie. Anonymous. 19th cent. About Rama worshipped at Trivallore.

Sri-Rangka Ammanai. ஸ்ரீரங்க அம்மானை. 19th cent.

Sri Rangka Makattuvam. சீரரங்கமகத்துவம். 8vo. 66 pp. 3 as. Anon. Prose. Account of the Vaishnava temple at Srirangam, near Trichinopoly.

Sri Rangka Nayakar Usal Tirunamam. சீரங்கநாயகர் ஊசற்றிருநாமம். 8vo. 9 pp. By Pillai Perumal Aiyangkar. About 15th cent. About Vishnu, lord of Srirangam.

Sri Rangka Nayakiyar Usal Tirunamam. சீரங்கநாயகியார் ஊசற்றிருநாமம். 8vo. 5 pp. By Koneriyappan Aiyangkar. About Ladsmi, the wife of Vishnu.

Sri Rangka Nayakar Tiru Usal. சீரங்கநாயகர் திரு ஊசல். 18mo. 8 pp. 3 pie. Anon. 19th cent. Praise of Vishnu.

SRI-VASANA PUSHANAM. ஸ்ரீவசன பூஷணம். 8vo. 31 pp. By Pillai Lokasariyar. About 15th cent. About God, the soul, and the way of salvation through Vishnu.

TATVATRAYAM. தத்வத்ரயம். 8vo. 17 pp. By Pillai Lokasariyar. About 15th cent. Sanskrit and Tamil. About God, the soul, and Maya, considered to be whatever interposes between God and the soul.

Tesikar Nurrantati. தேசிகர் நூற்றந்தாதி. 8vo. 14 pp. 1 an. By Vayalur Kantadai Mannappangkar. 18th cent. About a Vaishnava devotee, &c.

Tinnanur Perumal Patikam. திண்ணனூர் பெருமாள்பதிகம். 19th cent. About Vishnu, worshipped at Tinnanur, west of Madras.

Tirumal Anuputi. திருமால் அனுபூதி. 12mo. 18pp. 1½ as. By Tekshana Murtti Nayakar. 19th cent. Praise of Vishnu.

Tirumal Tirunama Patikam. திருமால் திருநாமப்பதிகம். 18mo. 8 pp. 3 pie. Anon. 19th cent. 10 stanzas in praise of Vishnu.

TIRUMUDIYADAIVU. திருமுடியடைவு. 8vo. 9 pp. By Appillai. End of 18th cent. List of Vaishnava teachers, the asterisms under which they were born; the places of their birth; and the works composed by them.

Tirunarayanapurattu Patirruppattantati. திருநாராயண புரத்துப்பதிற்றுபத்தந்தாதி. Small 4to. 26 pp. 9 pie. By Aiyasami Mutaliyar. 19th cent. In praise of Vishnu worshipped at Tirunarayanapuram,

TIRUPPALLANDU VIYAKKIYANAM. திருப்பல்லாண்டு வியாக்கியானம். 8vo. 8 as. By Periyavassam Pillai. About 15th cent. A commentary on the first part of the Nalayira Pirapantam.

Tiruvallikkeni Yemukar Antati. திருவல்லிக்கேணி யேமுகர் அந்தாதி. By Palakishna Nayidu. 19th cent. Praise of a Vaishnava temple at Triplicane.

Tiruvallur Purana Sarittiram. திருவள்ளூர்புராண சரித்திரம். 18mo. 30 pp. 9 pie. Anon. Prose. 19th cent. Legends connected with a Vaishnava temple at Trivallore, west of Madras.

• *Tiruvarangkattantati.* திருவரங்கத்தந்தாதி. 8vo. 14 pp. In praise of Vishnu, worshipped at Srirangam, near Trichinopoly.

Tiruvarangka Kalampakam. திருவரங்கக் கலம்பகம். Text. With commentary. 8vo. 70 pp. 5 as.

Tiruvarangkattu Malai. திருவரங்கத்துமாலை. With com. 8vo. 57 pp. 4 as.

Tiruvarangka Patirruppattantati. திருவரங்கப்பதிற்றுப் பத்தந்தாதி. 8vo. 18 pp.

The four preceding works are by Pillai Perumal Aiyangkar. About 15th cent.

Tiruvarangka Sanniti Murai. திருவரங்கச் சந்நிதி-முறை. 8vo. 58 pp. 3 as. By Namasivaya Navalar. End of 18th cent. Written by a Saiva, because he obtained the favor of Vishnu, worshipped at Srirangam.

Tiruvarangkattu Usal. திருவரங்கத்து ஊசல். 8vo. 15 pp.

TIRUVAYMOLI. திருவாய்மொழி. 8vo. 156 pp. Third part of Nalayira Pirapantam.

Tirvuvaymoli Nurrantati. திருவாய்மொழி நூற்றந்தாதி 8vo. 13 pp. By Manavala Mamunivan. About 15th cent. The author was one of the leaders of the Tenkalai sect. The work professes to show the way of obtaining heaven.

TIRUVAYMOLI VIYAKKIYANAM. திருவாய்மொழி வியாக்கியானம். 8vo. Rupees 1¾. By Peria Vassam Pillai. About 15th cent. Prose. Sanskrit and Tamil. Explanation of Tiruvaymoli.

Tiruvengkada Anuputi. திருவேங்கட அநுபூதி. 18mo. 25 pp. 1 an. By Ramanuja Kavirayar. 19th cent. In praise of Vishnu, worshipped at Tripeti.

Tiruvengkada Antati. திருவேங்கட அந்தாதி. 8vo. 14 pp. By Pillai Perumal Aiyangkar. About 15th cent.

Tiruvengkada Kalampakam. திருவேங்கடக்கலம்பகம். 8vo. 28 pp. By Virarakava Mutaliyar. 17th cent.

Tiruvengkada Malai. திருவேங்கடமாலை. 8vo. 14 pp. By Pillai Perumal Aiyangkar. About 15th cent.

Tiruvengkada Pansarattinam. திருவேங்கடப் பஞ்சரத்நம்.

UPATESA RATTINA MALAI. உபதேசரத்தினமாலை. 8vo. 11 pp. By Manavala Munivar. About 15th cent. About the Vaishnava devotees.

Varatarasa Perumal Patirruppattantati. வரதராசப்பெருமாள் பதிற்றுப்பத்தந்தாதி. 8vo. 13 pp. 1½ as. By Ramanuja Navalar. 19th cent. About Vishnu, worshipped at a temple near Pondicherry.

Varatarasa Perumal Patikam. வரதராச பெருமாள் பதிகம்.

Vali Tirunamam. வாழித்திருநாமம். 8vo. 11 pp. By Appillai. End of 18th cent. Praise of Vishnu.

Vali Modsam. வாலிமோட்சம். 8vo. 71 pp. 3 as. Anon. 19th cent. About Vali, a chief killed by Rama, who was afterwards taken up to heaven.

Vaikunda Ammanai. வைகுண்ட அம்மானை. 8vo. 81 pp. 7 as. By Anantaparatikavi. 19th cent.

Vengkadesar Patikam. வெங்கடேசர் பதிகம். 16mo. 24 pp. 1 an. 19th cent. 10 Stanzas about Vishnu, worshipped at Tiruppati.

Venukopala Satakam. வேணுகோபால சதகம். 19th cent.

Vipushanapparru. விபூஷணப்பற்று.

VISHNU PURANA VASANAM. விஷ்ணுபுராண வசனம். 8vo. Rs. 3. Abstract in prose of the Vishnu Purana. It was written about sixty years ago by a Brahman near Chingleput, called K. Strinavasa Iyangar. He is said to have omitted portions, with which he thought it inexpedient that the Sudras should become acquainted.

Vishnu Samaya Vina-vidai. விஷ்ணுசமய வினாவிடை. Out of print. By Sodasavatana Muttalakaiyangkar. 19th cent. A catechism on the Vaishnava system.

HANUMAN.

The king of the monkeys is said to have been a son of Siva. With his assistance, Rama is fabled to have overcome Ravana, the demon king of Ceylon.

Anumar Anupati. அநுமார் அநுபூதி. 18mo. 23 pp. 4 as. By Vengkadasala Tasar. Prayers to Hanuman to obtain wisdom, long life, &c.

Anumar Satakam. அநுமார்சதகம் 100 stanzas in praise of Hanuman.

Angsanayar Patikam. அஞ்சநேயர் பதிகம். Ten stanzas about Anjana Devi, the mother of Hanuman.

SARASWATI.

This goddess is the wife of Brahma. She presides over letters and arts, corresponding somewhat with

Minerva. She is represented of a white colour. An annual festival is held in her honor, when books, pens, and ink, are objects of veneration.

Sarasvati Antati. சரஸ்வதியந்தாதி. 18mo. 7 pp. 3 pie. Attributed to Kampan. About 11th cent.

Sarasvati Malai. சரஸ்வதிமாலை.

Sarasvati Padasalai Vilakam. சரஸ்வதி பாடசாலை விளக்கம். 8vo. 12 pp. By Suppiramaniya Pillai. 19th cent.

Mariyamman and Local Objects of Worship.

With good reason, the natives of India have a great dread of small pox. The disease is ascribed to the wrath of a goddess, euphemistically called "Mother," who is said to scatter pearls. To propitiate her, sacrifices are offered and hook-swinging is practised. In some cases persons make a vow to swing in her honor every year. This barbarous custom has been suppressed by Government in most parts of India.

Mariyamman Taladdu. மாரியம்மன் தாலாட்டு. 18mo. 54 pp. 9 pie. Anon. Though probably a demon worshipped by the aborigines, she is addressed as Parvati, wife of Siva. In consideration of the buffaloes sacrificed and the celebration of hook-swinging, she is implored to cease scattering her pearls.

Muttumariyamman Patikam. முத்துமாரியம்மான் பதிகம்.

Tulukkanattammai Patikam. துலுக்காணத்தம்மை பதிகம். 18mo. 8 pp. 3 pie. By Suntirasekara Kaviraja Panditar. 19th cent. Mariyamman is supposed to be worshipped also in the Muhammadan country, probably the Nizam's territory. The name is given to a small temple in Madras.

Ellammai Patirrappattantati. எல்லம்மைபதிற்றும் பத்தந்தாதி. Ellammai is an inferior goddess, to whom vows are made during small pox. Her votaries worship her by going round her temple with no other covering than Margosa leaves, by hook-swinging, &c.

Ponniyamman Asiriya Viruttam. பொன்னியம்மன் ஆசிரியவிருத்தம். 18mo. 11 pp. 3 pie. By Namasivaya Tampiran. "Golden Mother," a local goddess worshipped at Madras for protection against cholera. She is claimed to be Parvati.

Maturaiviran Akaval. மதுரைவீரன் அகவல்.

Maturaiviran Ammanai. மதுரைவீரன் அம்மானை. 18mo. 95 pp. 2 as. Anon. About a general of one of the kings of Madura, who committed suicide. To appease his troubled spirit, an annual sacrifice was instituted in his honor. See Taylor's Catalogue Vol. III. pp. 155—7.

Toppasuvami Iraddai Mànimalai. தொப்பாசுவாமி இரட்டைமணிமாலை. 18mo. 8 pp. 3 pie. By Ramasami Nayakar. 19th cent. About a devotee worshipped at Sydapet, near Madras.

Disputes between Gods.

Vakkuvatam. வாக்குவாதம். 18mo. 7 pp. 3 pie. Anon. This is a very popular work in which the wives of Vishnu and Siva rake up stories against each other's husband. It begins as follows:—

Ladsmi.

Thy Siva carried earth in a basket as a labourer; he was flogged, and ate the cakes which a woman of the oilmonger caste gave him.

Parvati.

Thy Parumal carried a rock, stole buttermilk and butter, and ate them, dancing about.

Ladsmi.

Thy Siva was beaten with a bow which Arjuna held in his hand, and his eyes rolled through fear.

Parvati.

Thy Parumal was taken by the shepherdesses, tied to a mortar, and beaten.

Reddikudi Yesal. ரெட்டிகுடியேசல். 18mo. 8 pp. 3 pie. Anon. Dispute between Suppiramaniyan and his wife Teyvayanai. Suppramaniyan came to visit

his first wife Teyvayani; but she was jealous of his attachment to his second wife Valli, shut the door, and told him to go back again.

Srirangka Nayakikkum Nassiyarukkum Samvatam. ஸ்ரீரங்கநாயகிக்கும் நாச்சியாருக்கும் சம்வாதம். 18mo. 6 pp. 3 pie. Anon. Dispute between two wives of Vishnu. One is said to have been a Telugu, and speaks in her native tongue. They abuse each other in vulgar language.

Section IV. Philosophical Hinduisim.

The list of books under this important head may be introduced by a few extracts from standard works.

The Vedas.—The following remarks are abridged from the Rev. K. M. Banerjea's Hindu Philosophy :—

"When the Brahmans first settled on the fertile plains of Hindustan, they were far from pronouncing the world to be a phantom, or sensuous life to be an essential evil. In their earliest literature, the Mantras of the Vedas, we do not see any traces of such doctrine. Every thing is there natural—nothing transcendental. We see hymns and prayers addressed to divinities. The things prayed for are all such as belong to our common every-day life. Offspring, cattle, land, houses, such are the boons which the gods are requested to bestow on their votaries.

"Nor do we descry any decided advance towards the transcendentalism of the *Shad-Darsanas* in the *Brahmanas* of the Vedas. They are for the most part ethical and ritualistic. We do indeed see occasionally certain aspirations after union with the divinity, but these are rare and exceptional. We also notice a tendency towards identifying the universe and deified impersonations with the Supreme Brahma. But we do not see any marked condemnation of the world because of the evils of disease and death."*

The Upanishads.—These form what have been termed theological tracts, professedly appended to the Vedas. Max Muller says :

"The Upanishads are almost the only portion of Vedic literature which is extensively read to this day. They

* Preface, pp. X, XI.

contain, or are supposed to contain, the highest authority on which the various systems of philosophy in India rest. Now it is true that in the Upanishads themselves there is so much freedom and breadth of thought that it is not difficult to find in them some authority for almost any shade of philosophical opinion. The old Upanishads did not pretend to give more than 'guesses at truth,' and when, in course of time, they became invested with an inspired character, they allowed great latitude to those who professed to believe in them as a revelation. Yet this was not sufficient for the rank growth of philosophical doctrines during the latter ages of Indian history; and when none of the ancient Upanishads could be found to suit the purpose, the founders of new sects had no scruple and no difficulty in composing new Upanishads of their own."*

A small treatise in Tamil, professing to give the substance of the Upanishads, is noticed in the list of books.

Early Vedantism.—Space does not permit what are termed the six Hindu *darsanas*, or philosophical systems, to be described. Some account may be given of the most celebrated of them all,—the Vedanta of Vyasa, the reputed arranger of the Vedas. Colebrooke thus notices its leading doctrines :—

"The principal and essential tenets of the *Vedanta* are that God is the omniscient and omnipotent cause of the existence, continuance, and dissolution of the universe. Creation is an act of his will. He is both efficient and material cause of the world; creator and nature, framer and frame, doer and deed. At the consummation of all things, all are resolved into him: as the spider spins his thread from his own substance and gathers it in again.

"Individual souls, emanating from the supreme one, are likened to innumerable sparks issuing from a blazing fire. From him they proceed, and to him they return, being of the same essence. The soul which governs the body together with its organs, neither is born; nor does it die. It is a portion of the divine substance; and, as such, infinite, immortal, intelligent, sentient, true."†

* Sanskrit Literature, p. 317.

† Essays, Vol. I. p. 371.

Sankara Acharya was the most distinguished expounder of Vyasa's theory, though with some modifications. As it inculcates the existence of *one sole essence*, it is often called the *Adwaita*, or non-dual system.

Later Vedantism.—A refinement upon the doctrines of Vyasa was subsequently introduced. "It is impossible for a cultivated mind so barefacedly to belie our moral persuasions as to affirm that God is an impure material substance. And yet when the world is pronounced to be identical with Him, that revolting doctrine is involved in the declaration. Men have, since the days of Vyasa, endeavoured to refine the grossness of the theory by inculcating that the world is an illusion, not a reality."* All except God is declared to be *maya*, a phantom, with no more real existence than the *mirage* of the desert, or the appearances in dreams. The Rev. K. M. Banerjea traces this to the influence of Sakya, the founder of Buddhism.† Colebrooke says, "I have remarked nothing which countenances it in the *sutras* of Vyasa, nor in the gloss of Sankara."‡ The later development is the system now received by Vedantists. It is advocated by about two-thirds of the works in the following list. The *Kaivalyanavanita*, one of the highest authorities on the subject among the Tamils, thus briefly states its main features:—

"Every day I bow down to the lotus-foot of Him, through whose grace I came to know, that I am the omnipresent Brahma and that the whole expanding world is a fiction in me,—and so, like the ether in the wall, to partake of the nature of the (absolute) substance (Brahma.)"§

When a person fully realises that he is Brahma, and that "the whole universe is a lie."|| he has reached perfection. He is passionless; desire is ex-

* Banerjea's Dialogues, p. 373.

† On the teaching that the world is a mere illusion "is founded the *trilakana* or three signs—and these the Buddhist tells on his beads, muttering, *anitta*, *dukam*, *anatta* or transiency, trouble, unreality." Bethune Society's Proceedings, p. 170.

‡ Essays, Vol. I. p. 377. § Graul's Translation, p. 2. || *Ibid.* p. 48.

tinct; he is emancipated from future births. The state attained is, as it were, one of profound sleep, without dreams. Virtually, this is the same as the *nirvana*, or annihilation of the Buddhists.

Ramanuja's System.—Vedantism met in some quarters with strenuous opposition. The following quotation is a specimen :—

"Thou art verily rifled, O thou animal soul, of thy understanding, by this dark theory of Maya, because like a maniac thou constantly ravest, 'I am Brahma.' Where is thy divinity, thy sovereignty, thy omniscience? O thou animal soul! thou art as different from Brahma as is a mustard seed from Mount Meru."*

Ramanuja was one of its ablest antagonists. His own system, generally held by the Southern Vaishnavas, may be briefly described. The Vedanta asserts that the deity is *nirguna*, void of qualities. Ramanuja teaches that he possesses all good attributes. From Visishta, meaning "endowed with qualities," his system is, therefore, called *Visishthadwaita*. So far from asserting that there is only one essence, Ramanuja declares that there are three eternal entities, *Iswara*, God, *Chit*, spirit, and *Achit*, Matter. *Chit* includes vegetables as well as animals. A plant may become an animal in next birth, and *vice-versa*. The highest reward is to be united with Vishnu, yet in such a way as not entirely to lose personal identity.

Ramanuja's writings are in Sanskrit. Some of his doctrines are explained by Pillai Lokasariyar in the works specified under the head of Vishnu.

Madhwacharya founded the *Dwaita*, or duality school. Wilson says† that it separates the principle of life from the Supreme Being, and denies the doctrine of absorption. It has few adherents among the Tamils.

Saiva Philosophy.—The orthodox philosophy of the Tamil Saivas is termed the *Saiva Siddhanta*, or body of doctrines. Its standards are the twenty-eight

* See Banerjea's Dialogues, p. 378.

† Works, Vol. I. pp. 145—6.

Agamas. These works are yet little known. They are rare, and with two or three exceptions, found only in Sanskrit. The information respecting them possessed by Europeans is chiefly derived from the treatises translated by the late Rev. H. R. Hoisington of the Jaffna American Mission. But even the principal work translated, *Siva Gnana Potham*, is only a section of one Agama.

In the Saiva philosophy, as in Ramanuja's system, there are three eternal entities, *Pati*, *Pasu*, *Pasam*, Deity, Soul, Matter. God and the soul are declared to be distinct.* Matter cannot proceed from spirit; therefore the world was not developed from the Deity.† The great object set before men is to seek deliverance from the bondage of matter by *Gnanam*, divine knowledge. The soul will then be united to God, and freed from future births.

The Saivas suppose that there are four stages in religious life before union with God can be obtained. These are called *Saritai*, சரிதை, *Kiriyai*, கிரியை, *Yogam*, யோகம், and *Gnanam*, ஞானம், resulting in *Mahagnanam*, மகாஞானம்.

There are definite rules to guide the disciples through these successive steps. Their due observance will bring the soul to one of the heavens of the gods. *Saritai* results in the heaven called *Salokam*, *i. e.* the state of being *with God*; *Kiriyai* ends in *Sarupam*, *i. e.* the state of being in the *image of God*; Yogam conducts to Samipam, *i. e. nearness to God*; *Gnanam* leads to *Sayussiam*, *i. e. union with God*.

Saritei signifies *history*, and is nearly synonymous with *Puranam*. Hence this stage may be denominated the *Puranic*, or historic. The 18 great Puranas are the books of direction in this stage. It is the popular idolatry of India. The soul is under the influence of the external body, called *Stula Sariram*, or body of sense.

Kiriyai means *action*. The *lingam* is supposed to be the symbol of God's mode of operating. It is the chief

* Siva Gnana Potham p. 56. † *Ibid*, p. 134.

external object of worship in this stage. The soul is under the influence of its second body, called *linga-sariram.*

Yogam signifies *meditation.* This is the ascetic stage. It is characterised by a peculiar course of dreamy meditations. The soul is chiefly under the influence of its third body, called *Atma Sariram, soul-like body.* It is in this state that the soul has *dreams* and *visions* in sleep; which readily indicates the dreamy mode of meditation, and the spiritual visions obtained in this stage. The aids of the *Yoga* course are necessary to help the soul on into the light of wisdom.

In this stage the soul is in darkness; and yet it has attained to some idea of the light desired, and struggles for it. Hence the Yogi's neglect of his body.

Gnanam means *wisdom.* The soul is now under the influence of the fourth body, having escaped from the entanglements of the three exterior bodies. This body is denominated *Paramatma Sariram,* the heavenly soul-like body. The breath communicates with this fourth body. The great object is to get a *vision* of God. This is sought to be attained in the following way:

The *Gnani* seats himself on a tiger-skin or some other sacred article. Having closed all the orifices of the body except the right nostril, he throws, by the power of thought, the awful name of the deity, *Om,* or *Namasivaya,* upon the breath a few inches before the nose; he then draws in a full breath and closes the nostril as long as possible. While this *form of God* is thus floating around in the region of the soul,—the soul is engaged in intense meditation, looking for a *vision of deity.* When the breath can be no longer retained, it is exhaled by the opposite nostril; when that is again closed, and the soul is left to meditate on the deities enthroned in his body. After a long course the light breaks in—the vision is obtained. The deity is seen in the *form* of a circular

light, with an intensely bright spot, or luminous ring, in the centre.

The man has now passed into light, and sees things as they are. He hears a divine sound, sees the five mystic *letters*, and receives a consciousness of the essential union between his soul and God,—that they are one in essence, now separated only as the air in an earthern vessel is from that without. Break the vessel, and they are one.

He has now become a *Gnani*, or "wise man." He has escaped entirely from the influence of his senses, appetites, and passions; and even from the influence of his intellectual powers. Let his *body* do what it will —let it revel in selfishness, fraud, and lust—yet *his soul sins not*! He still inhabits the body and controls it at pleasure; but his soul receives no influence in return.

A man may die in this stage, or pass into the condition of *Mahagnanam*, or great wisdom. If he dies in this stage he will be born but once more, and then a *Gnani* in the higher stage.

In *Mahagnanam* the visions of the soul are all bright—undefined, formless splendour. The man is now a god. He waits only for the gracious look of deity to annihilate his body, when the soul will pass away pure, and again become one with the eternal essence.*

Bhagavat Gita.—This episode of the Mahabarat is claimed by all parties. It propounds an eclectic system. Its two leading doctrines are the adwaita theory of Vyasa and the supreme importance of quietism, resembling the Stoic philosophy of the Greeks. Its doctrines compared with Christianity, are considered in a lecture delivered by the Rev. H. Bower before the Madras Satthia Veda Samajam.†

Estimate and effects of Hindu Philosophy.—Much of it may be fitly characterised as "profane and vain babblings, and oppositions of science falsely so called."

* Abridged from the Rev. H. R. Hoisington.

† Procurable from the Rev. R. M. Bauboo, Free Church Mission, Madras, price 4 as.

The Rev. K. M. Banerjea remarks of the Hindu philosophers :—

"The authors began to dogmatize in the very infancy of philosophical speculation. They drew general conclusions before they had collected facts. They worked up their own ideas, without sufficient attention to external phenomena. They delivered obscure sutras to exercise the ingenuity of their followers."......

"The philosophers professed to have solved problems really out of the range of our knowledge, while they threw doubts on matters which every body believed, and which none could deny without belying his nature." p. 72.

The "medical doctrines," to use Macaulay's words, "would disgrace an English farrier." This will be evident on examining the accounts of the ten winds and ten tubes of the human body, described in *Siva-Prakasha Kattalai*, translated by the Rev. T. Foulkes.

The same treatise asserts that in a state of wakefulness the soul's seat is in the forehead; in sleep, in the region of the throat; in a state of oblivion, the umbilical region, &c.

There is much metaphysical hairsplitting in the philosophical treatises; but, in general, little breadth of view. The writers start with false principles, and their trains of reasoning consequently often end in absurdities. In some cases, however, the writers seem to be feeling after God, if haply they might find him. Occasionally very noble sentiments are expressed.

The Adwaita system teaches men to make the blasphemous assertion, "I am God," and obliterates the difference between virtue and vice. All inculcate pure selfishness. Their adherents, instead of seeking the good of their fellow-creatures, are to be thinking themselves out of their wits, with their eyes fixed on the point of the nose.*

Of all classes of the Hindu community, the Vedantists are perhaps the most conceited and difficult to deal with. The Missionary will find Banerjea's Dialogues, Pundit Nehemiah's "Rational Refutation of the Hindu

* Dr. Caldwell's remarks on the Bhagavat Gita, p. 28.

Philosophy" and the works of Mullens, of much value. However, a treatise is required treating specially of the systems current in South India. The translations of Hoisington, Graul, and Foulkes, will be of service.

The number of works on Vedantism and Saiva philosophy shows that their doctrines must have a wide currency. They are taught both in octavos for the learned, in songs for farmers when irrigating their fields, and even in compositions intended to be sung by women.

The compiler wished to prefix to each work in the following list a sign indicating the class to which it belongs. The native scholars whom he consulted differred, in many cases, so widely in their opinions, that he could not arrive at satisfactory conclusions from their testimony. A few works, however, have been marked, chiefly from notes kindly furnished by Dr. Caldwell. It many be stated that some treatises not indicated are of a mixed character, and sometimes not at all consistent. This helps to explain the contradictory opinions expressed.

A. prefixed denotes Adwaita Vedantism.
E. Eclecticism.
S. S. Saiva Saddhanta.
V. Vishishtadwaita.

Amutu Saram. அமுதுசாரம்.

Angnavatai Parani. அஞ்ஞவதைபரணி. By Kannudaivallal. 18th cent.

A. *Aparodsatmanupava Tipikai.* அபரோட்சாத்மானுபவ தீபிகை. 18mo. 30 pp. 2 as. The work professes to be translated from the Sanskrit of Asariya Suvamikal by Suppiramaniya Suvamikal. Prose. In question and answer. On the meaning of the four great sentences founded on the four Vedas. 1. The universe is Brahma. 2. Brahma, destitute of qualities, is the sole existence, &c.

S. S. *Arivananta Sittiyar.* அறிவானந்த சித்தியார். Small 4to. 48 pp. 5 as. Anon. 326 stanzas.

Arivuvilakkam. அறிவுவிளக்கம்.

A. *Attuvitanupavam.* அத்துவிதானுபவம். 18mo. 36 pp. 2 as. Anon. How to destroy sin and become united to Brahma.

A. *Avatuta Samvatam.* அவதூத சம்வாதம். 18mo. 12 pp. 1 an. A chapter of the Bhagavat. A king asks a Muni his experience of Vedantic doctrines.

E. AVIROTAVUNTIYAR. அவிரோதவுந்தியார். 16mo. 133 pp. 6 as. By Santalingka Tesikar. 18th cent. The text has been translated by the Rev. T. Foulkes. The Tamil edition has a commentary by Sitampara Suvami, consisting chiefly of illustrative extracts from 79 different Tamil works. The poem is said to be in use amongst Hindu women.

Alaivay Kaddalai. ஆலவாய்க்கட்டளை.

Anantakkalippu. ஆனந்தக்களிப்பு. 18mo. 16 pp. 4 pie. An extract from the works of Tayumanavar. On the unspeakable happiness of union with God.

Ananta Kummi Padal. ஆனந்தக் கும்மிப் பாடல்.

Aratara Usal. ஆருதார ஊசல்.

A. ATMAPPOTA PIRAKASIKAI. ஆத்மப்போதப் பிரகாசிகை. 8vo. Rs. 2. Translated from the Sanscrit by Saravanamuttu.

Gnana Kummi. ஞானக்கும்மி. 18mo. 24 pp. 6 pie. By Palananta Suvamikal. 19th cent. A description of the 96 Tattuvas. To be sung by women.

Gnanamatiyullan ஞானமதியுள்ளான். 18mo. 78 pp. 1 an. By Muttananta Suvamikal. About 18th cent. A sort of drama to teach the Tattuva system. See Taylor's Catalogue, Vol. III. p. 9.

Gnanasopanam ஞானசோபனம். 18mo. 16 pp. By Tiruvengkadanatentirar. About the good and bad qualities of the soul.

Gnanasukatita Venpa. ஞானசுகாதீத வெண்பா.

A. GNANA VASIDDAM. ஞான வாசிட்டம். 2 vols. 8vo. 1105 pp. Rs. 3. Text by Alavantar. 17th

cent. Commentary by Arunasala Suvamikal. 19th cent. This is considered the standard work on the subject. It is said to be translated from the Sanscrit. The author, in 2,055 stanzas, treats of the doctrines of Vedantism, illustrating them by various legends. The two following stanzas are translated by the Rev. H. Bower:—

"This powerful devil of a deceitful heart, is fiercer than fire, more impassable than the mountains, and harder than adamant: sooner might the ocean be emptied, Mount Meru be rooted up, and the burning flames be swallowed down, than the mind be restrained. It is the agent that operates through the senses. At its bidding this destructive world stands and vanishes. Therefore it is the mind that must first be subdued,"

"As the (swift-footed) deer, like the bewildered mind, runs over the plain, and falls into the pit of the senses (sensuality); so in this body, compared to a barren soil, youthful lusts, like bright mirage rising, will continue to produce numberless evils. The (forbidden) pleasures of youth will increase in proportion as they are cherished; and (cherished) desires, will, in proportion to youthful lusts, grow rapidly and cause destruction."

Gnanaveddiyan. ஞானவெட்டியான். 8vo. 267 pp. 12 as. Erroneously attributed to Tiruvalluvar. Treats of Vedantism, medicine, and attacks caste.

Gnana Yettam. ஞானயேத்தம். 18mo. 6 pp. 3 pie. Attributed to Seshayoki. A song for farmers and gardeners when drawing water. Mystic numbers and letters are mentioned.

Kadavul Antati. கடவுளந்தாதி. Small 4to. 16 pp. 1 an. Anon. On Siva as the Supreme Being, mixed with Vedantic ideas.

A. KAIVALLIYANAVANITAM. கைவல்லிய நவநீதம். Text. 16mo. 86 pp. 2 as. With commentary, 8vo. 148 pp. 5 as. The Tamil Plutarch attributes this work to Tandava Murtti. It has been translated into English by Dr. Graul. The work contains 293 stanzas. It is divided into two parts, the first entitled, "Illustration of the true Essence," the second,

"Clearing away of all Doubts." The following are three stanzas from the latter :—

"168. 'Persisting in that way I want to enjoy supreme bliss ; but in what way must I persist to the end that I may clearly experience it ?' Answer : suppressing the (mental) functions arising within the three states (of waking, sleep, and profound sleep), and persevering in that way, you may obtain eternal bliss."

"173. If you do not lose the certainty : 'I am spirit,—all-perfect !' you may think and do what and how much you ever please ; what matters it ? Like the dream, after you have become conscious of our sleep, this all has the appearance of a lie. The shape of bliss is 'I.'

"174. Being born now as a low and then as a great man, I believed, through many births, that the body is 'I.' But at present I consider all that as the water in the heated sand of the desert. Through the grace of the true teacher I have been led to believe that my (spiritual) 'I' is the true 'I,' and so I am saved."

Kilippadal. கிளிப்பாடல். 18mo. 8 pp. 3 pie. Authorship claimed for the goddess Minadsi. The soul addressed as a parrot.

A. *Ladsana Virutti.* லட்சண விருத்தி. 18mo. 76 pp. 4 as. Anon. Prose. Attributes of God, answers to objections raised to such assertions as, "I am Brahma," &c.

A. *Makavakkiya Kaddalai.* மகாவாக்கியக் கட்டளை.

Maya Piralapam. மாயாப் பிரலாபம். 16mo. 24 pp. By Kannudaiyavallal. 18th cent.

Manasa Patikam. மானசப் பதிகம்.

A. *Mengnana Saram.* மெஞ்ஞான சாரம். 16mo. 72 pp. By Tirugnana Sampantan. 19th cent.

Mokavatai Parani. மோகவதைபரணி. Attributed to Tatvarayar. About 17th cent.

A. *Navaniti Saram.* நவநீதிசாரம். 8vo. 96 pp. 5 as. Anon. Prose. A Vedantic Catechism.

A. *Nanasivavata Kaddalai.* நாஞசிவவாதக் கட்டளை. 18mo. 24 pp. 2 as. By Seshattrisiva Tesikar. Trans-

lated by the Rev. T. Foulkes. Elementary treatise on Vedantism.

Nengsari Vilakkam. நெஞ்சறி விளக்கம். 18mo. 22 pp. 1 an. By Kanapati Tasar. 19th cent. An address to the soul.

Nengsuvidu Tutu. நெஞ்சுவிடுதூது. 16mo. 18 pp. 2 as. By Sitampara Suvamikal. 18th cent. The mind is sent as a messenger to the Guru of the author, Kumaratevar.

Nishtanuputi. நிஷ்டானுபூதி. 8vo. 1 R.

OLIVILODUKKAM. ஒழிவிலொடுக்கம். 8vo. 268 pp. 1 R. By Kannudayavallal. 18th cent. In ten chapters. The work treats of the different stages ending in absorption.

A. *Ouvaiyar Tirukkural Mulam.* ஔவையார் திருக்குறள் மூலம். 16mo. 32 pp. 1¼ an. A recent work, though attributed to Avaiyar. Description of the 96 elements, how to prevent future births, &c.

S. S. PADDANATTUPPILLAI PADAL. பட்டணத்துப்பிள்ளை பாடல். 18mo. 46 pp. 1 an. The work commences as follows :—

"Meditate, O my soul, on the supreme Siva. The prosperity of this world is like the mirage; therefore take no concern for the body. What is born, will die; whatever dies, will be born again; what appears, will disappear; what disappears, will re-appear; what is great, will become small; what is small, will become great; what is known, will become forgotten; what is forgotten, will be remembered again; &c."

S.S. PADDANATTUPPILLAI MENGNANA PULAMPAL. பட்டணத்துப்பிள்ளை மெய்ஞ்ஞானப் புலம்பல். 18mo. 48 pp. 9 pie. *Pulampal* means lamentations. The work commences thus :—

"I know not the beginning, I know not the end; I tremble when I remember what I have suffered in the world. I lost knowledge through matter *(Malam)*; I became mad through the merits of former births; I am reduced to dust because I coveted dust; the lust of gold and woman say they will not depart; the desire is never satisfied."

Prayers for grace, rejoicing with the soul, &c. are other subjects.

Both the preceding works are by Paddanattu Pillai. About 16th cent.

E. PAKAVAT KITAI. பகவற்கீதை. Text and commentary. 8vo. 208 pp. 12 as. Bhagavat Gita, Divine Song. Episode from the Mahabharat. Wilson places its age about 800 A. D. Thomson, its most recent translator, supposes that it may have been written about 300 years after Christ. The Tamil text is said to be from the translation of Villiputturar.

E. *Pakavat Kitai Saram.* பகவத்கீதைசாரம். Abridgment of the preceding.

E. *Pakavat Kitai Vasanam.* பகவத்கீதை வசனம். 8vo. 66 pp. 5 as. Prose version. Anon. 19th cent.

Pangsa Kirttiya Vina-viddai. பஞ்சகிர்த்திய வினைவிடை. 18mo. 61 pp. 2 as. By Velayuta Mutaliyar. 19th cent. Catechism about the five kinds of works, creating, protecting, destroying, involving the soul in illusion, and delivering from the power of illusion.

Pangsapata Maka Vakkiyam. பஞ்சபத மகாவாக்கியம். 8vo. 80 pp. 5 as. It is said to be translated by Tandasuvami from a Sanskrit work presented by Siva. Prose. In question and answer. Siva expounds 108 "sentences." The first sentence is explained to mean that absorption is praising the perfect happiness of Brahm.

Pangsapota Ratna Olividam. பஞ்சபோதரத்ந ஒழிவிடம்.

A. *Pangsatasa Pirakaranam.* பஞ்சதசப் பிரகரணம். Small 4to. 115 pp. It professes to be translated from the Sanskrit of Vittiyarana Suvamikal. Prose. In question and answer. In 15 sections, an account is given of Vedantism.

E. *Pangsikarana Vetanta Sittantam.* பஞ்சீகரண வேதாந்த சித்தாந்தம். 18mo. 49 pp. 1 an. Anon. 19th cent. Prose. About the thirteen affections, &c.

A. *Paramananta Tipam.* பரமானந்த தீபம். 18mo. 20 pp. 1 an. Anon. 19th cent.

PARAMAPATA SOPANAM. பரமபத சோபனம். 8vo. 46 pp. 4 as. By Vetanta Tesikar. About 14th cent. In Sanskrit and Tamil. The author is considered the founder of the Vadakalai Vaishnava sect. The work professes to point out the way to heaven.

Paramarttatarisana Kitasara Taladdu. பரமார்த்த தரிசன கீதாசாரத் தாலாட்டு. 18mo. 21 pp. This work is said to be translated from the Sanskrit by Tiruvengkadanatentirar. On Vedantism generally.

Paranatevar Vilakkam. பரணதேவர் விளக்கம்.

Patangsali Mamunivar Gnanam. பதஞ்சலிமாமுனிவர் ஞானம். 18mo, 22 pp. 9 pie. The work treats also of medicine.

Patangsaliyar Saranam. பதஞ்சலியார் சரணம்.

S. S. *Pati Pasu Pasa Vilakkam.* பதிபசுபாச விளக்கம். 18mo. 26 pp. 1½ as. It professes to be an abstract of a work by Sankara Acharya, containing 10,000 stanzas. The object is to show how the soul may be delivered from future births.

S. S. PATTIRAKIRIYAR PULAMPAL. பத்திரகிரியார் புலம்பல். 18mo. 24 pp. 9 pie. By Pattirakiriyar. About 17th cent. 235 couplets entitled, laments. The Tamil Plutarch quotes the following:—

"Oh! when will the time come that I shall know the secret mover of the machinery within me, and obtain the reward of my penance?

Oh! When will the time come that I shall study the mystery of the letter A, which stands the first of all letters, and comprehend its meaning?

Oh! when will the time come that I shall burn the Sastras, and prove the four Vedas to be false and be made whole by discovering the mystery?

Oh! When will the time come that the chiseled stone, the moulded red clay, and the burnished copper shall be rendered profitable?

Oh! when will the time come that men shall live together

without any distinction of caste, according to the doctrine promulgated in the beginning by Kapilar?"

Padu Turai. பாடுதுறை. 8vo. 248 pp. Rs. 1¾. Tatvarayar. About 17th cent.

Palaiyananta Suvamikal Padal. பாலையானந்த சுவாமிகள் பாடல். 19th cent.

PIRAPOTA SANTIROTAYAM. பிரபோத சந்திரோதயம். 8vo. 234 pp. 12 as. By Tiruvenkata Suvami. An imitation of the Sanskrit treatise, *Prabodha Chandrodaya.* It consists of 2012 stanzas, arranged in 48 cantos. It is a kind of Hindu Bunyan's Holy War. King intellect and king passion are represented as struggling for the victory.

Porrimalai. போற்றிமாலை. By Tatvarayar. 17th cent.

Pokar Pujaviti. போகர்பூஜாவிதி. 18mo. 16 pp. 9 pie.

Raja Yoka Saram. ராஜயோகசாரம். 19th cent.

Sangkarppa Nirakaranam. சங்கற்ப நிராகரணம். 8vo. 30 pp. By Ramananta Suvami.

A. *Sasivarna Potam.* சசிவர்ண போதம். By Tatvarayar. About 17th cent. This work has been translated by the Rev. T. Foulkes.

Sassitananta Malai. சச்சிதானந்த மாலை. 18mo. 16 pp. 6 pie. By Palaiyananta Suvamikal. Beginning of 19th cent. Prayers to overcome the passions, &c.

A. SATTAPPIRAKARANAM. சத்தப் பிரகரணம். 16mo. 128 pp. By Seshakiri Suvamikal. 19th cent. Prose. Sanskrit quotations. The 16 qualities of the mind, exercises to overcome the passions, description of the body, the 96 Tattuvas, &c.

A. *Sinmaya Tipikai.* சின்மயதீபிகை. 16mo. 48 pp. 2 as. Anon. About Brahma and the mode of attaining absorption.

Siruddi Sara Makavakkiyam. சிருட்டிசார மகாவாக்கியம்.

S. S. *Sittanta Tipikai.* சித்தாந்த தீபிகை.

S. S. SIVAGNANA POTAM. சிவஞான போதம். A portion of this work was published by the Rev. P. Percival, in the Tamil Newspaper, *Dinavartamani.* The title means, "Instruction in the knowledge of God." The work is regarded as of the highest authority by the Saivas. Siva, through Nandi, is said to have revealed the Ravurava Akamam. The stanzas were translated from the Sanscrit by Meykandan. The date of the work is uncertain. A translation into English, with notes and an introduction, by the Rev. H. Hoisington, was published in the Journal of the American Oriental Society.

There is a large commentary on this work, called *Siva Gnana-Sitti,* which has not yet been printed.

Two stanzas are quoted as specimens :—

"As sound and the tune, so God and the world. As sound is to the tune, filling all its notes, so is God to the world, pervading all its forms. As neither tune nor notes can exist without a musician, so there must be three eternal entities." p. 58.

"As the soul enables the eye, which has the power of sight, to see, so Sivan looks upon the soul, when it has escaped from the control of its body, and become pure, and shows himself to it. In this way he gives his sacred foot to the soul, so that it will never cease to love." p. 98.

Sivagnana Tipam. சிவஞான தீபம். 18mo. 47 pp. 2 as. How to remove ignorance and attain absorption.

S. S. SIVAPPIRAKASAM. சிவப்பிரகாசம். By Umapati Asariyan. 17th cent. The author professes to give a view of the higher Saiva doctrines as taught in the *Siva-Gnana-Pothan* and *Siva-Gnana-Sitti.* It has been translated with notes by Hoisington.

S. S. SIVAPPIRAKASA KADDALAI. சிவப்பிரகாசக் கட்டளை. 18mo. 18 pp. 9 pie. Anon. This work has been translated by the Rev. T. Foulkes. The following is an extract :—

"The ten winds of the human body are, the breath, the trunk wind, the chest wind, the universal wind, the central wind, the vomiting wind, the tingling wind, the sneezing wind, the yawning wind, and the distending wind." p. 3.

Sivappirakasa Venpa. சிவப்பிரகாச வெண்பா. By Tattuvarayar. About 17th cent.

Sivapoka Saram. சிவபோக சாரம். 18mo. 23 pp. 2 as. Anon.

Saiva Tattuvamirta Kaddalai. சைவ தத்துவாமிர்தக் கட்டளை.

Sivavivekam. சிவவிவேகம்.

A. *Sorupa Saram.* சொரூப சாரம். 18mo. 30 pp. 1 an. By Sorupagnana Tesikar. On Vedantism generally.

Sorupattantati. சொரூபத் தந்தாதி.

Sutarisana Kitai. சுதரிசனகிதை.

Suta Sangkitai. சூதசங்கிதை. 18mo. 20 pp. 1½ as. Anon. It professes to be abridged from a Sanskrit work, communicated by Siva to a Rishi.

Tasakariya Makavakkiyam. தசகாரிய மகாவாக்கியம். Text, 18mo. 24 pp. 1½ as. With Commentary, 6 as. The work professes to contain the instructions given by Vasiddar to Rama.

S. S. TATTUVA KADDALAI. தத்துவக் கட்டளை. This work has been translated by Hoisington. He explains the title to mean "The Law of the *Tattuvam*, or of things according to their essential Nature." It is a synopsis of a work, containing 416 closely written foolscap pages, termed *Tattuva Pirakasam*, the Elucidation of the Tattuvam. The meaning of *Tattuvam* is essential nature or property. It is used to denote any essential part of the human organism; as, element, sense, organ, property, faculty, active or inert. It has no exact equivalent in English. In Saiva philosophy there are 36 primary and 60 subordinate Tattuvam. Among the primary are the elements, the senses, the organs of action, judgment, will, time, fate illusion, &c.

Among the subordinate Tattuvam are the ten vital airs or animal spirits, their ten tubes, &c.

Tattuva Vilakkam. தத்துவவிளக்கம்.

S. S. TAYUMANAVAR PADAL. தாயுமானவர் பாடல். 8vo. 182 pp. 8 as. By Tayumanavar. About 18th cent. His works are of a very heterogeneous character. He had some acquaintance with Christianity, and mixes some of its doctrines with orthodox and philosophical Hinduism. The following is an extract :—

"There is no limit to desire. Conquerors after subduing the whole land of the earth, will seek to sway their sceptre over the ocean. Those who possess wealth as much as Alakesan (equivalent to Crœsus) will wander about to find an alchemist in order to increase their property. Those who have attained long life will take much pains to learn the medicines which prolong life. When every thing is well weighed, it will at last end in eating to satisfaction and sleeping. Let us be content: what we possess is enough. O thou that enjoyest supreme happiness and prevadest the whole universe, grant me that holy state of mind of being contented, so that I may not fall into the ocean of desire."

Tevikalottiram. தேவிகாலோத்தரம். 18mo. 12 pp. By Saravana Tesikar. The work professes to shew the mode of obtaining absorption, which Parvati learned from Siva.

Tirugnana Talisai. திருஞான தாழிசை.

Tottiramalai. தோத்திர மாலை. 8vo. 19 pp. By Sitampara Suvamikal. 18th cent. Praise of Siva, prayers for absorption, &c.

A. *Udalari Vilakkam.* உடலறி விளக்கம். 18mo. 38 pp. 1 an. It is said to be a free translation from the Sanscrit of Sankara Achariya. About the 96 Tattuvas, &c.

Udarkkuru Elappaddu. உடற்கூறு ஏலப்பாட்டு. 18mo. 8 pp. 3 pie. Anon.

Unmai Vilakkam. உண்மை விளக்கம்..

Upatesavunmai. உபதேச உண்மை. 8vo. 38 pp. By

Sitampara Suvamikal. 18th cent. The four-fold qualifications necessary in a Vedantic student, &c.

Upatesavunmai Kaddalai. உபதேச உண்மைக் கட்டளை. 8vo. 11 pp. Prose. By the same author of the preceding, and on the same subject.

Upanidatam. உபநிடதம். 18mo. 51 pp. By Kantasami Mutaliyar. 19th cent. The work professes to give the substance of the Upanishads.

Vallalar Sastiram. வள்ளலார் சாஸ்திரம். 8vo. 278 pp. Rs. 2. By Sivagnana Vallalar.

A. VASUTEVA MANANAM. வாசுதேவ மனனம். 8vo. 218 pp. Rs. 2. By Vasuteva Bramham. Prose. About the soul and the way of attaining absorption.

Vatasangkai Nivaranam. வாதசங்கை நிவாரணம்.

E. VAIRAKKIYA SATAKAM. வைராக்கிய சதகம். With commentary. 18mo. 142 pp. By Santalingka Tesikar 18th cent. On overcoming the passions, &c.

E. VAIRAKKIYA TIPAM. வைராக்கிய தீபம். 16mo. 142 pp. 2½ as. By the same author as the preceding.

A. *Vetanta Saram.* வேதாந்த சாரம். 8vo. 114 pp. 10 as. A translation of the Sanskrit treatise.

A. *Vetanta Sudamani.* வேதாந்த சூடாமணி. 16mo. 64 pp. 2 as. By Sivappirakásа Suvamikal. 17th cent. On Vedantism generally.

Viveka Sakaram. விவேக சாகரம்.

Vidduneri Unmai. வீட்டுநெறி யுண்மை. 18mo. 23 pp. 2 as. By Saravana Tesikar. About absorption, &c.

SECTION V.—HINDU CONTROVERSY.

Attacks on Popular Hinduism.

The Sittar School.

The following account of a popular class of Tamil writers is taken from Dr. Caldwell :—

"The Siddhas (Tamulice Sittar) were a Tamil sect which retained Siva as the name of God, but rejected every thing

in the Saiva system which was inconsistent with pure theism. They cultivated alchemy as sedulously as the Arabians, from whom unquestionably they derived their knowledge of it. One of their number asserts that he visited Arabia, and another refers to the Franks. Several of them refer to the Turakhas, the name by which the Indian Mahommedans are known in the South.

"All the compositions of the Siddha school are wholly modern and colloquial, with grammatical forms unknown to the ancients. It was a pecularity of this school that most of them took the name of *Rishis* and renowned teachers. Thus one of them called himself Agastyar, another Sankara Acharya, a third Gautama. What is surprising is that this audacity was perfectly successful. The writers are now universally supposed to have lived at an early period. The school has now ceased to exist, and this contributes to throw around them an air of antiquity. They are much quoted by Native Christians who generally fancy them to have been endowed with a prophetic spirit, and to have meant *Christ* by the *Sat-Guru*, (True Teacher) to whom they constantly refer. I have no doubt that they were more or less acquainted with Christianity, and that their prophecies were after the event, like those of the Sibyls of ancient Christianity. Who could doubt the allusion to Christianity in the following?

"God is one and the Veda is one;
The disinterested true Guru and his initiatory rite is one;
When this is obtained his heaven is one,
There is but one birth of men upon the earth,
And but one way for all men to walk in:
But as for those who hold four Vedas and six Shastras,
And different customs for different people,
And believe in a plurality of gods
Down they will go to the fire of hell."

"The author of this is called the *Concane Siddha*, and is thus identified with the neighbourhood of Goa, the first Christian settlement in India."

Two other specimens are quoted by Dr. Caldwell :—

"In a deluge of love thou didst come
To save our precious souls,
O deluge of bliss, O God!

"The ignorant think that God and love are different. None knows that God and love are the same. Did all men know that God and love are the same, they would dwell together in peace, considering love as God."—*Tirumular**

The above extracts are some of the best specimens of the Sittar poems. Many of the stanzas are poor; others may be regarded as simply sceptical. Pattirikiriyar, Tayumanavar, and one or two other writers whose works are included in the preceding list, resemble in some respects, the Sittar School.

Akappey Sittar Padal. அகப்பேய் சித்தர் பாடல். 18mo. 16 pp. 6 pie. Erroneously attributed to Agastiyar.

Gnanam Nuru. ஞானம் நூறு. Attributed to Agastiyar. Dr. Caldwell quotes the following :—

> "Worship thou the light of the Universe ; who is One ;
> Who made the world in a moment, and placed good men in it ;
> Who afterwards himself dawned upon the earth as a guru ;
> Who, without wife or family, as a hermit performed austerities ;
> Who appointing loving sages (siddhas) to succeed him,
> Departed again into heaven :—worship Him."

Idaikkaddu Sittar Padal. இடைக்காட்டுச் சித்தர் பாடல். 18mo. 24 pp. 9 pie. A Rishi is said to have appeared to some sheppherds near the foot of Pothia Malai, the supposed abode of Agastiyar. In return for some milk, he gave them spiritual milk; enabling them to become sages.

Kaduveli Sittar Padal. கடுவெளி சித்தர் பாடல். 18mo. 8 pp. 3 pie.

Kapila Tevar Akaval. கபிலதேவர் அகவல். 18mo. 16 pp. 6 pie. A poetical translation is given in Percival's "Land of the Veda" p. 114. About caste.

Kapilar Satakam. கபிலர் சதகம்.

Kongkanar Gnanam. கொங்கணர் ஞானம். 8vo. 20 pp. 1½ as. This is one of the works from which Dr. Caldwell quotes.

Kutampai Sittar Padal. குதம்பை சித்தர் பாடல். 18mo. 6 pp. 3 pie.

* *Calcutta Christian Intelligencer* for 1861. pp. 62-64.

Pampaddi Sittar Padal. பாம்பாட்டி சித்தர் பாடல். 18mo. 30 pp. 6 pie. A sage is said to have concealed his own body in a banyan tree, and animated that of a king.

Roma Rishi. ரோமரிஷி பாடல்-

SIVAVAKKIYAM. சிவவாக்கியம். 18mo. 23 pp. 6 pie. The following specimens are from translations by Ellis:—

"Formerly how many flowers have I gathered and scattered.
How many prayers have I repeated in a vain worship?
While yet in the prime of my life, how much water have I poured out?
And, moreover, how often have I encompassed the holy places of Siven;
This I have left off, for the wise who know the true God, the Lord of heavenly beings,
Believe not the idol of the temples apparent to the eyes to be God, nor lift up to it their hands."

"As milk once drawn cannot again enter the udder, nor butter churned be re-combined with milk;
As sound cannot be produced from a broken conch, nor the life be restored to its body;
As a decayed leaf and a fallen flower cannot be re-united to the parent tree;
So a man once dead is subject to no future birth."

Tirumular. The works of this writer belong to the Sittar School; but the compiler has not met with them.

SECTARIAL DISPUTES.

Vaishnavas against Saivas.

Parappirama Vivekam. பரப்பிரம விவேகம். 8vo. 10 pp. Gratis. Abridged from Pillai Perumal Aiyangkar. About 14th cent. The author was asked to compose a poem in honor of Siva. He replied that the mouth which had sung the praises of Vishnu would not be polluted by singing those of a monkey. The pamphlet answers Saiva objections, &c. The Saivas

assert that Vishnu could not find the base of the linga. In reply it is stated, that Vishnu once swallowed the whole earth, including Siva and his linga!

Pashanda Samvatam. பாஷண்ட சம்வாதம். 8vo. pp. Gratis. By Narayanasami Nayakar. 19th cent. Poetical dialogue between a Vaishnava and a Saiva.

Ilingamata Kandanam. இலிங்கமத கண்டனம். 6 as. By Appavu Mutaliyar. 19th cent. Refutation of the Linga religion.

IRUSAMAYA VILAKKAM. 8vo. Rs. 2. By Ari Tasar. About 17th cent. The work contains about 2,000 stanzas against Saivas, Vira-Saivas, and Vedantists. The printed edition is imperfect, some of the middle being wanting.

Saivas against Vaishnavas.

Turpota Samvatam. துற்போத சம்வாதம். 8vo. 20 pp. 1 an. Assumed name Parangkusamallaiyar. 19th cent. Poetical dialogue between a Saiva and Vaishnava.

Mudamati Kandanam. மூடமதி கண்டனம். 16mo 18 pp. 1 an. By Ponnappillai. 19th cent. In praise of Siva, and against the Vaishnavas.

Irusamaya Vilakka Joti. இருசமய விளக்க ஜோதி. 16mo. 72 pp. 3 as. By Ponnampala Suvamikal. 19th cent. Siva appears to settle the disputes between his sect and the Vaishnavas.

Disputes between Vaishnava Sects.

Srimat Tennasariyar Pirapavam. ஸ்ரீமத் தென்னு சாரியார் பிரபாவம். 18mo. 121 pp. 12 as. By Appavu Mutaliyar. 19th cent. Account of a discussion in Madras between the Northern and Southern sects. Sanscrit quotations.

Tennasariya Pirapava Kandanam. தென்னுசாரிய பிரபாவ கண்டனம். By Virarakava Asari. By the Vadakalai, in reply to the preceding work.

Satsampirataya Tipikai. சத்சம்பிரதாய தீபிகை. 8 as. By Appavu Mutaliyar. 19th cent. This is a rejoinder to the preceding work.

Against the Madras Brahma Samaj.

A deputation from the Calcutta Brahma Samaj visited Madras in 1864, and a Society, called, *Veda Samajam,* "The Society of the Veda," was established. Its members consist chiefly of graduates of the Madras University. It is attacked by the orthodox Hindus in the following pamphlet:—

Vetasamaja Kandanam. வேதசமாஜ கண்டனம். 8vo. 28 pp. 4 as. By Sinnasami Aiyangkar. It is alleged that the members of the Society are ignorant young men, who despise all religions.

Against Christianity.

About 20 years ago, several events occurred which roused the Hindus to defend their system and attack Christianity. The *Lex Loci* Act removed some of the civil disabilities under which converts laboured; numbers had seceded from Hinduism; the wide circulation of two pungent tracts, "The Blind Way" and "The Hindu Triad," excited much feeling. An association was formed, called "The Sacred Ashes Society," and agents were employed to ridicule Missionaries. It was stated, that the wild bull, called Christianity, with its two horns, "The Blind Way" and "The Hindu Triad," was destroying the fair garden of Siva. In addition to other efforts, the Hindus published several works against Christianity. They have nearly all been out of print for a number of years, and are now rarely to be met with. Still, a few are in circulation, and are read by persons who wish to dispute with Catechists when preaching, and by some advanced scholars in Missionary Institutions who try to preplex their teachers by their objections.

Kiristumata Kandanam. கிறிஸ்துமத கண்டனம். 8vo. 18 pp. 1 an. Attributed to C. Sapapati Mutali-

yar. 19th cent. In the preface Government is praised and Missionaries are condemned. Two poetical compositions attacking Christianity. The Jews themselves are said to have crucified Jesus as a thief.

Kiristumata Astivara Palutu. கிறிஸ்துமத அஸ்திவாரப் பழுது. Errors of the foundation of Christianity.

Kiristumata Veta Vikalpam. கிறிஸ்துமத வேதவிகல்பம். By Ponnampalam Mutaliyar. Differences between Christianity and Hinduism.

Kiristumata Timira Panu. கிறிஸ்துமத திமிர பானு. By Katirvelu Kavirayar. "The Sun illuminating the Darkness of Christianity!"

Kiristumata Samvatam. கிறிஸ்துமதசம்வாதம். Disputation on Christianity.

Kiristumata Kandana Kalampakam. கிறிஸ்துமத கண்டன கலம்பகம். Refutation of Christianity.

Patiri Gnana Kummi. பாதிரிஞானகும்மி. Song against Missionaries.

Kiristumata Tiraskaram. கிறிஸ்துமத திரஸ்காரம். By Appavu Mutaliyar. Censure on Christianity.

Kiristumata Nirakaranam. கிறிஸ்துமத நிராகரணம்.

Kiristumata Kandana Antati. கிறிஸ்துமத கண்டன அந்தாதி.

Kiristumata Kandana Satakam. கிறிஸ்துமத கண்டன சதகம்.

Kiristumata Kandana Malai. கிறிஸ்துமத கண்டன மாலை.

Kiristumata Kandana Kudara Vakkiyam. கிறிஸ்துமத கண்டன குடார வாக்கியம். The five preceding works are supposed to be refutations of Christianity. They are composed in different kinds of metre.

Saiva Tushana Parikaram. சைவ தூஷண பரிகாரம். 8vo. 94 pp. By Saivappirakasa Samasiyar. Jaffna. A refutation of the attacks made upon Hinduism by Missionaries and "The Blind Way."

Section VI.—Astrology, Divination, and Magic.

Astrology.

It has been observed that "the bondage in which the Tamilians are held by astrology is the occasion of never-ending expenses, and the fruitful source of unceasing anxieties to all classes." The horoscopes of all, except the very lowest, are written out, and consulted on occasions of any importance. Before setting out on a journey, or commencing to plough, sow, &c., the astrologer is asked about a lucky time. Hence favorable opportunities are often lost. It must be confessed that this is not surprising, since even some of Cardinal Richelieu's journeys were determined by astrologers.* An astrological almanac, bearing the name of Zadkiel, is published in London. With the diffusion of a correct knowledge of astronomy, this superstition will become extinct.

Before giving a list of the works treating expressly of astrology, a song in praise of the sun may be noticed :

Suriyanamaskara Patikam. சூரியநமஸ்கார பதிகம். 18mo. 8 pp. 3 pie. After invoking Ganesa, the work begins as follows :—

"O thou god Suriyanarana (the Sun), thou art Siva, thou appearest in the vast expanse of the sky with brilliant light; thou art the light of true wisdom ; thou art the only deity that filleth the whole universe ; thou art the true teacher, that teacheth the five-lettered mantra (namasivaya), the mysterious doctrines ; thou assumest bodily shape, thou art the soul of the whole universe, thou hast from the beginning appeared in the shape of this world and the thousand and eight worlds beyond the mundane sphere ; and thou ridest every day in a most brilliant single-wheeled chariot."

Almanacs. These are published in large numbers, in various forms, and are widely circulated. Some are small and cheap ; others are large and profusely illustrated by picture's representing the signs of the Zodiac, figures denoting the sun in different months, &c.

* Dick on the Diffusion of Knowledge, p. 26.

One of the principal, after giving the names of the year 1865-66, thus predicts its fortunes :—

"The present year is called Kurotona (year of the Hindu Cycle). There will be rain in summer, in some countries attended with hail, wind, thunder, and lightning, and rivers will overflow. In some countries, there will be a scarcity of rain; millet and other dry grains will yield abundantly. In some countries there will be famine; in some countries people will suffer from robbers, fire, and rain; commerce will not prosper; cows will have diseases; the price of grain will be sometimes low and sometimes high. Prosperity and adversity will be in the proportion of three to five. In some places earthquakes will occur, in other places sudden deaths; but in general people will prosper."

Next follows a list of lucky and unlucky times. During 1865-66 every Sunday at 4 P. M., Monday at 7½ A. M. &c., are unlucky times; hence no work should then be commenced.

Several attempts have been made by Christian Societies to supply Almanacs containing all the information about the Calendar of real value, with Railway and Postage rates, &c. On the whole, they have met with little success. The people consult Almanacs chiefly to find out lucky and unlucky times. Without this, they deem all else to be vain.

Aiyasamiyam Ammaniyam. ஐயாசாமியம் அம்மணியம். 8 as. By Sittampala Mutaliyar. 19th cent. Two works, one in honor of the author's grandfather, the other in honor of his grandmother.

Lakkina Malai லக்கினமாலை. On calculating nativities.

Navarattina Malai. நவரத்தினமாலை.

Paral Malai. பரல்மாலை. About the mode of calculating by means of shells.

Porutta Nul. பொருத்தநூல். About the marriages which will be fortunate or the reverse.

Pulippani Munivar Sotidam. புலிப்பாணி முனிவர் சோதிடம்

Rutu Nul. ருது நூல். 16mo. 29 pp. 1 an. Anon. Calculations connected with the time that girls reach the age of puberty; fortunate and unfortunate influences pointed out.

SATAKALANGKARAM. சாதகாலங்காரம். 8vo. 160 pp. 14 as. By Nadarasar. The author says that 19 sages wrote 450,000 stanzas in Sanscrit on astrology. He professes to give the essence of their works. On the preparation of horoscopes.

Sukkiravisaya Pokam. சுக்கிரவிசயபோகம்.

SUDAMANI ULLAMUDAIYAN. சூடாமணி உள்ளமுடையான். 8vo. 166 pp. 15 as. By Mandalapurudan. About 17th cent. This is considered the standard Tamil printed treatise on astrology. It treats of the subject generally.

Tandavamalai. தாண்டவ மாலை. Small 4to. 28 pp. 2 as. By Appavaiyar. Elements of astrology.

Tirunavakkirakam. திரு நவக்கிரகம். About the nine planets.

Varushati Nul. வருஷாதி நூல். 16mo. 144 pp. 4 as. By Santirasekara Kaviraja Panditar. 19th cent. The years of the Hindu cycle, &c. Appended is a treatise, *Arupatu Varusha Palan*, அறுபதுவருஷப் பலன், attributed to Idaikkadar. It professes to show what will happen during the sixty years of the Hindu cycle.

Divination.

The Tamils are great slaves to omens. Every book hawker carries about works on divination. If a lizard chirp when any undertaking is proposed, this is considered a sufficient reason for its abandonment. There is, however, a proverb, "The lizard which was the oracle of the whole village, has fallen into the broth."

Angkattal Akaviyal Arital. அங்கத்தாலகவியலறிதல். 16mo. 52 pp. 2½ as. Translated from the English by Appasami Mutaliyar. 19th cent. Prose. The work professes to show a person's disposition, &c. from the members of his body. A man with a long slender nose will possess courage; one with a nose like a parrot, will have an acute understanding, &c.

Kanavin Nul. கனவின் நூல். 18mo. 10 pp. 3 pie. Anon. On the interpretation of dreams. If a woman dream that her teeth fall out, or that her hair is dishevelled, her relatives will die, &c.

Kai Sastiram. கைசாஸ்திரம். On palmistry.

Kouli Sastirangkal. கௌளி சாஸ்திரங்கள். 18mo. 16 pp. 6 pie. On divination by means of lizards. On Sunday if a lizard chirp when an undertaking is about to be commenced, it must at once be relinquished.

Napoleon's Book of Fate. Translated from the English.

PANSA PADSI SASTIRAM. பஞ்சபட்சி சாஸ்திரம். 8vo. 88 pp. 5 as. The work professes to be written by Akastiyar. It treats of divination by the five birds vultures, owls, crows, cocks, and peacocks. There are several tables and diagrams.

Sakuna Nul. சகுன நூல். 18mo. 16 pp. Translated from a Sanscrit work from the Library of C. P. Brown, Esq. On omens. To meet white cloth, gold, flags, white rice, &c. are fortunate omens; salt, fire with smoke, red flowers, &c. are bad omens.

Saranul Sastiram. சரநூல் சாஸ்திரம். On divination by means of the breath.

Tudi Nul. துடி நூல். 18mo. 6 pp. 3 pie. Anon. On divination by the quivering of the body. If a woman's right eye-lid quiver, some misfortune will happen to her husband.

Tummanul, &c. தும்ம நூல். 18mo. 16 pp. 9 pie. Anon. On divination by sneezing, crows, asses, owls, lizards, &c. The following are some of the omens :—

If an ass bray in the east, success will be delayed ; in the south-east, it prognosticates death ; in the south, gain of money ; in the south-west, good news ; in the west, disturbance, &c.

If an owl hoot once, it denotes death ; twice, indicates success ; thrice, women will come to the house ; four times, there will be troubles, &c.

If a lizard fall on the head, it prognosticates death ; if on the right ear, good ; on the left ear, evil ; on the nose, disease ; on the neck, joy ; &c.

Magic.

The Tamils enumerate 64 arts and sciences. Their intense superstition is shown by the fact that no fewer than 20 are connected with magic. They are as follows :—

36. The art of summoning by enchantment.
37. Exorcism.
38. Exciting hatred between parties by magical spells.
40. Libidinous fascinations produced by enchantment.
41. The art of subduction by magic.
47. Charms against poison.
49. Information respecting any thing concealed in the palm of the hand.
50. The art of entering into the air and becoming invisible.
51. The art of walking in the air.
52. The power of leaving one's own body and entering another lifeless body or substance at pleasure.
53. The power of making one's self invisible.
54. The art of conjuring.
55. The art of performing wonders in heaven and earth.
56. Restraining the action of fire.
57. Counteracting the yielding quality of water so as to be able to walk on its surface.
58. The art of restraining the power of the mind.
59. The art of fascinating the eyes.
60. The art of fascinating the mouth.
62. The art of preventing the discovery of things concealed.
63. The art by which the power of the sword or any other weapon is nullified.

The following works are of a miscellaneous character, though the use of spells is their leading feature. Many of the books on Medicine, noticed under a different head, likewise treat of charms.

Kongkanar Kadai Kandam. கொங்கணர் கடைக்காண்டம். Small 4to. 86 pp. 6 as. The work professes to be by Kongkanar Rishi. How to construct magic circles, offer sacrifices, perform Yogam, &c.

Akastiyar Tidsaviti. அகஸ்தியர் திட்சாவிதி. 16mo. 79 pp. 3 as. Attributed to Akastiyar. Of the same character as the preceding work.

Saddaimuni Sadadsara Kovai. சட்டைமுனி சடாட்சரக்கோவை. 16mo. 44 pp. 2 as. Attributed to Saddaimuni. About the six-lettered charm, and its different applications ; how to prolong and destroy life by its means. For the latter purpose, the use of a poisonous plant is recommended in addition. Various other matters.

Pulippani Munivar Palatiraddujala Sitamparam. புலிப்பாணி முனிவர் பலதிரட்டுஜால சிதமபரம். 8vo. 64 pp. $3\frac{1}{2}$ as. On magic, jugglery, &c.

Suntaranantar Kesari. சுந்தரானந்தர் கேசரி. 16mo. 20 pp. $1\frac{1}{2}$ as. About the elixir of life. It is directed to be prepared from the bones of a lion, mixed with sandal-wood, &c. If a person take it for 40 days, he will live a century ; if for 80 days, four centuries, &c.

There are other charms of a malignant character, in which the aid of Kali is sought for the destruction of enemies. The compiler has not met with a printed work treating specially of them ; but the following may be given as a specimen :—

"Om !

"Adoration to thee, supreme power,
Kali ratri, black night,
To whom the bloody flesh of man is dear,
Whose very form is fáte and death.

Seize, seize on the life of such a one,
Drink blood ! drink blood !
Devour flesh ! devour flesh !
Make lifeless ! make lifeless !
Hum Phut !"

DIVISION IV. TAMIL BOOKS PUBLISHED BY MUHAMMADANS.

The Muhammadans, in proportion to their number and compared with the other natives of Southern India, display a fair amount of literary activity. During 1862 and 1863, so far as Returns afford information, they issued the following works :—

Hindustani and Hindi	36
Tamil	17
Persian	15
Arabic	6
Arabic and Tamil	3
Persian and Hindustani	3
	80

Most of the works are religious. The Koran, it is said, has not been translated into Tamil, as this would be regarded as desecration. In North India, Hindustani translations on the margin of the Arabic are common. Among the Hindustani works of a non-religious character, may be mentioned a Medical text-book for the Nizam's Government, and treatises on cookery and the preparation of attar of roses.

As a rule, only the Muhammadans originally from the north are acquainted with Hindustani. There is a class in the south of mixed descent, or converts from Hinduism, who speak only Tamil. For their use several works have been prepared in that language. Generally the style is not pure, some Hindustani words being interspersed. Strictly, only religious works should be included in the following list; but it seems better to collect under one head all the publications of this section of the community.

Religious.

Adaikkala Malai. அடைக்கல மாலை. 8vo. 26 pp. 3 as. By Seykaptulkatir Pulavar. The Garland of Refuge. Prayers, praise of Muhammad, &c.

Apayesitulpustami. அபாயெசிதுல்புஸ்தாமி. 8vo. 18 pp. 2 as. By Seyyitapupakkar Pulavar. About a Muhammadan priest who is said to have converted to Islamism 1000 Padres and 50,000 laymen.

Ayiramasala. ஆயிரமசலா. 8vo. 173 pp. 1 Re. By Vannapparimala Pulavar. About creation, heaven, hell, the seven worlds, coming of Jesus, Muhammad, &c.

Ipulisu Nama. இபுலீசு நாமா. 8vo. 47 pp. 4 as. By Seyyitapupakkar Pulavar. Muhammad converses with Satan on various subjects. Satan expresses his pleasure when any one drinks water with his left hand, or first puts on his left shoe, as these are sins. He states that he is afraid of only three women, the Virgin Mary, Khadijah, and Fatima. Future punishments described, with the different hells.

Iratna Mukammatu Karana Sarittiram. இரத்ந முகம்மது காரண சரித்திரம். 8vo. 72 pp. 4 as. By Aputulkatar Sayapu. Prose. History of Muhammad.

Kiristumata Kandana Vassira Tandam. கிறிஸ்துமத கண்டன வச்சிரதண்டம். 18mo. 140 pp. By Mastan Sayapu. A diamond club for destroying Christianity. Prose. The author lived at Trichinopoly, where he often disputed with Missionaries and Catechists. He professes to have written this work after careful examination of the Bible. Among the points treated are the following: 1. Christ is man, not God, as Christians assert. 2. The book called by the Christians the New Testament is not the Word of God. 3. Christians are wrong in asserting that Jesus Christ came to this world to suffer and die for the sins of men, &c.

Karana Valtu. காரணவாழ்த்து. 18mo. 6 pp. 6 pie. By Aptulkatar Sayapu. Praise of Muhammad.

MASTAN SAYAPU PADAL. மஸ்தான்சாயபுபாடல். 8vo. 182 pp. 5 as. By Mastan Sayapu, with introductory poems in his honor. This work is published by Hindus, as they consider him as one of their Rishis. The book is in imitation of the poems of Tayumanavar. Sufi philosophy, with praises of Muhammad interspersed. The language is purer and better than the other Muhammadan works. Large circulation among Hindus.

Mukiyittinandavar Pillai Tamil. முகியித்தினாண்டவர் பிள்ளைத்தமிழ். 12mo. 42 pp. 3 as. By Savatu Pulavar. About the childhood of Muhammad, in imitation of Hindu works of a similar character.

Napiyavatara Ammanai. நபியவதாரஅம்மானை. 8vo. 24 pp. 2 as. By Kavikkalansiya Pulavar. History of Muhammad.

Nakur Patikam. நாகூர்ப்பதிகம். 16mo. 8 pp. 6 pie. By Makutum Mukammatu Pulavar. In praise of a Muhammadan Saint at Nagore.

Nuru Nama. நூறுநாமா. 8vo. 24 pp. 2½ as. By Seyyitakumatu Maraikkayar. In praise of Muhammad.

Gnana Kummi. ஞானக்கும்மி. 8vo. 26 pp. 2 as. By Saiyitapupakkar Pulavar. In praise of Muhammad, Hassan, Hussein, &c.

Gnana Ratna Kuravansi. ஞான ரத்தினக்குறவஞ்சி. 18mo. 10 pp. 6 pie. By Takkarpir Mukammatu Sayapu. Dialogue between a man and a woman about creation, God, prayer, &c.

Osiyyattu, or *Ponnariyamalai.* ஒசிய்யத்து, or பொன்னரியமாலை. 8vo. 96 pp. 1 R. By Minnanuruttin Pulavar. The flight of Muhammad, his victories, doctrines, &c.

Parasu Vilakkam. பரசுவிளக்கம். 18mo. 48 pp. 2 as. By Valaipapa Sayapu. Prose. It treats of the two divisions, Imam and Islam. About religious belief and practice.

Palulun Sukapi Malai. பலுலூன் சுகாபி மாலை. 8vo. 48 pp. 6 as. By Kontalakan Pulavar. About Muhammad's successors, &c.

Sakkarattu Nama. சக்கருத்துநாமா. 18mo. 38 pp. 1½ as. By Aputulkatar Sayapu. Praise of Muhammad.

Sariattu Malai. சரீஅத்துமாலை 8vo. 28 pp. 2 as. By Seykaptulkatiru Leppai Alim. In praise of Muhammad, his relatives, &c.

SIRA KIRTTANAM. சீரு கிர்த்தநம் 8vo. 520 pp. 2½ Rs. By Saiktapupakkar Pulavar. In three books. A history of Muhammad, interspersed with numerous miracles. Wolves and tigers speak; a bunch of dates is miraculously obtained; the moon is called down to the earth, &c.

SUKAPULLIMAN. சுகபூல்லீமான். 8vo. 23 pp. 1½ Rs. By Jamaluttin Pulavar. A Muhammadan "Guide to Heaven."

Taymakal Yesal. தாய்மகளேசல். 8vo. 23 pp. 2 as. By Utumanayinar Leppai Alim. A dialogue between a mother and daughter about Muhammad.

Taymakal Yesal. தாய்மக ளேசல். 18mo. 8 pp. 1 an. Anon. A dialogue between a mother and her daughter about a Muhammadan Saint.

Tiruppukal. திருப்புகழ். 8vo. 78 pp. 5 as. By Kasim Pulavar. Praise of Muhammad.

Tinilai Tangkappaddu. தினிலைத்தங்கப்பாட்டு. 8vo. 32 pp. 4 as. By Nayina Mukammatu Pulavar. Sufi in character.

TOLUKAIYADAVA. தொழுகையடவு. 16mo. 45 pp. 3 as. A translation from Arabic. Prose. Muhammadan Creed, prayers, &c. Portions of the work are in Arabic, with explanations in Tamil.

Unsarppaddu. ஊஞ்சறபாட்டு. 16mo. 10 pp. 6 pie. By Mukammatu Pulavar.

Ethics.

Penputti Malai. பெண்புத்தி மாலை. 8vo. 22 pp. 2 as. By Mukammatusain Pulavar. Garland of advice to women. In couplets. The following are specimens of the advice :

"Deceive not your daughter-in-law, or you will be despised by others."

"Be faithful to your husband, or you will be attacked with leprosy and other diseases."

"Eat moderately, for this will give you much pleasure."

"If you join good people, your conduct will be good."

Tales, Battles, &c.

Alipattusha Kappiyam. அலிபாத்துஷா காப்பியம். 8vo. 43 pp. 5 as. By Makammater Pulavar. History of a king and his sons.

Apushakama Malai. அபுஷகமா மாலை. 8vo. 61 pp. 5 as. By Seytakkati Pulavar. About a king and his two sons.

Intirayan Padaippor. இந்திராயன் படைப்போர். In two parts, each containing about 50 pp. 8vo. price, 5 as. By Aliyar Pulavar. Tale, including descriptions of battles, &c.

Ipuniyantan Padaippor. இபுனியந்தன் படைப்போர். 8vo. 66 pp. 6 as. By Aliyar Pulavar. About a battle with a giant of Khorassan, 500 cubits in height, with a mouth 130 cubits in width !

Kunankgudinatar Patirruppattantati. குணங்குடிநாதர் பதிற்றுப்பத்தந்தாதி. Small 4to. 16 pp. 1 an. By Aiyasami Mutaliyar. Poem by a Hindu in praise of Mastan Sahib.

Saritu Malai. சரீதுமாலை. 8vo. 23 pp. 2 as. By Mukammatu Pulavar. Tale of a king.

Saiyitattu Padaippor. ஸையிதத்து படைப்போர். 8vo. 62 pp. 6 as. By Kungumusu Pulavar. About a king of Arabia to whose assistance Muhammad sent an army.

Medicine.

Vaittiya Satakam. வயித்திய சதகம். 8vo. 28 pp. 2½ as. By Malukkumutali Pulavar. The work contains 101 stanzas. On the same plan as Hindu Medical works. It treats of the pulse, the causes and symptoms of diseases. The following is one stanza :—

Symptoms of Death.

Pain in the throat ; swelling of the face, hand, feet, and abdomen ; great thirst, hiccup, sweat, and dimness of eyes.

CLASS B. JURISPRUDENCE.

The compiler has met with few works under this head, and the majority of them are very recent. The English treatise by Strange on Hindu Law, may be consulted for information.

Manuniti Sastiram. மனுநீதி சாஸ்திரம். 8vo. 12 pp. This is brief notice of Manu's Institutes, compiled from Ward. An abridgment in Tamil of the complete work is now in the press.

TARUMANUL. தரும நூல். 4to. 330 pp. By Kantasami Pulavar. Madras College Press, 1826. " An abridgment of the Smriti Chandrica, a treatise on the Municipal Law of the Hindus."

Tamil Law. 8vo. 266 pp. By Munisami Naick. 19th cent.

Mahomedan Civil Law. 8vo. 58 pp. Rs. 1¼.

Civil Rules of Practice. 8vo. 262 pp. Rs. 3½.

Criminal Procedure Code. 8vo. 18 pp. 2 as.

Index to the Penal Code. 4to. Rs. 1½.

Magisterial Synopsis. 4to. 184 pp. Rs. 3½.

Manual of the English Law of Evidence. Rs. 3½.

PENAL CODE. Rs. 2½.

Rulings of Sudder Court. 8vo. 620 pp. Rs. 3½.

Taluk Moonsiffs' Regulations. தாலுகா முனுசீப்பு சட்டம். 8vo. 98 pp. By Kasivisuvanata Mutaliyar.

Village Moonsiffs' Regulations. Rs. 1¼.

Police Regulations, &c.

Circular Orders of the Board of Revenue. 8vo. 316 pp. Rs. 7.

Police Circulars. 12mo. 274 pp. 9 as.

Police Catechisms. On the duties of constables, &c.

Railway Company's Regulations. 12mo. 124 pp. 12 as.

Rules of the Uncovenanted Civil Service Examination. 8vo. 23 pp. By Venkata Rao.

Turaittana Vilakkam. துரைத்தன விளக்கம். 12mo. 35 pp. 1¼ an. Madras S. B. S. By John Arivanantam. Lecture contrasting the Government of the Carnatic by the Hindus, Muhammadans, and English.

CLASS C. PHILOSOPHY.

SECTION I. LOGIC.

The compiler has met with only two printed works treating of this subject. There are several in manuscript, as *Tarkka Paribashai* by Siva Prakasa Tesikar, &c.

Tarkka Sangkirakam. தர்க்க சங்கிரகம். 16mo. 74 pp. 8 as. Translated from the Sanskrit by Sivagnana Suvamikal. 19th cent.

Niyaya Ilakkanam. நியாய இலக்கணம். 18mo. 145 pp. 8 as. By William Nevins. 19th cent. The author is a native of Jaffna. The preface says, "The original design of this work is to initiate the Hindu mind in the principles of both the Aristotelian method of syllogistic reasoning and the Baconian system of induction."

SECTION II. METAPHYSICS.

The works on Philosophical Hinduism, treat partly of this subject.

SECTION III. MORAL PHILOSOPHY.

There are some ethical treatises, "familiar as household words" among the Tamils, which form their great code of morals. The list of them may be fittingly introduced by the following extract from the preface of Drew's Translation of the Kural :—

"It is necessary that such works should be known that we may not expose ourselves to the deserved reproach of the educated Hindoo by rash and unfounded statements. How often has it been asserted that the Hindoos, being utterly destitute of gratitude, have no word by which to express it! Will it be believed that Tiruvalluvar has a whole Chapter in Gratitude, of which the following are two distichs ?

"Forget not the benevolence of the blameless. Forsake not the friendship of those who have been your staff in adversity."

"The wise will remember throughout their sevenfold births, the love of those who have wiped away the falling tear from their eye."

It cannot be supposed necessary for the sake of Christianity to deny to such works whatever degree of merit they may possess. Christianity requires not the aid of falsehood, or of concealment. Nor need we wish to blacken the systems and books of the country beyond what truth will warrant; for even in the best there is much and pernicious error. The Cural itself, esteemed the best book of morals written by a Hindoo, is an illustration of this remark. It is divided into three parts, in which virtue, property, and sensual pleasure, are severally treated of. The third part "on Lust," could not be read with impunity by the purest mind, nor translated into any European language, without exposing the translator to infamy."

Æsop's Fables. கதைகள். 18mo. 22 pp. Palamcottah. Translation edited by the Rev. A. F. Cæmmerer. Out of print.

Araneri Saram. அறநெறிச்சாரம். Select stanzas printed in Walker's *Nitimoli Tiraddu.* They are said to have come to the banks of the river, when the verses, from which the Naladiyar was collected, were thrown into the Vaikai at Madura.

Arappalisura Satakam. அறப்பளீசுர சதகம். Small 4to. 26 pp. 1 an. By Ampalavana Kavirayar. 19th cent. 100 stanzas, chiefly on moral subjects, addressed to Siva.

Anputti Malai. அன்புத்தி மாலை. 18mo. 8 pp. 3 pie. Anon.

Astana Malai. ஆஸ்தான மாலை. 32mo. 10 pp. 3 pie. Anon.

ATTISUDI. ஆத்திச்சூடி. With Com. 18mo. 14 pp. 3 pie. By Auvaiyar. This work is taught in every Tamil Native School. It has been termed "the Golden Alphabet," as it contains 108 aphorisms, each beginning with a different letter of the alphabet and its vowel combinations.

The following may be quoted as specimens: Be virtuous. Conceal not your means of doing good. Begging is disgraceful. Subdue anger. Shrink not from doing good. Having given alms, eat.*

Attisudi Venpa. ஆத்திசூடி வெண்பா. Small 4to. 17 pp. 1½ as. By Iramaparatiyar. 19th cent. The work of Auvaiyar, illustrated by examples from Hindu mythology.

INIYA NARPPATU. இனியா நாற்பது. 18mo. 30 pp. 1½ as. Attributed to Putam Sentanar, Madura College. Forty stanzas about good qualities. Specimen :—

"It is good to learn even by begging; it is better to make use of learning in an assembly so as to meet with approbation; but the words of women, with pearl-like teeth, are sweetest of all."

INNA NARPPATU. இன்னா நாற்பது. By the same author. Forty stanzas about bad qualities.

Irangkesa Venpa. இரங்கேச வெண்பா. 8vo. 22 pp. 3 as. By Santa Kavirayar. End of 18th cent. This work is also termed *Niti Sudamani.* Stanzas on morals, addressed to Vishnu, worshipped at Srirangam.

* The Land of the Veda, p. 104.

Iratna Sapapati Malai. இரத்ந சபாபதி மாலை. Small 4to. 14 pp. 1 an. Anon. Beginning of 19th cent.

Kalviyolukkam. கல்வியொழுக்கம். 32mo. 12 pp. 3 pie. Anon.

Karpilakkanam. கற்பிலக்கண்ம். 16mo. 16 pp. 6 pie. Anon.

Kailasanatar Satakam. கைலாசநாதர்சதகம். 8vo. 30 pp. 2 as. By Sitamparapillai. 19th cent. 101 stanzas on moral subjects addressed to Siva, lord of Kailasa.

KONRAIVENTAN. கொன்றைவேந்தன். 18mo. 18 pp. 4 pie. By Auvaiyar. This work is read in schools after Attisudi. The order of the alphabet is also followed; but the lines are longer. The following are specimens :

"Our father and mother are the first known divinities.
Moderation in eating is an ornament to females.
If you are censorious, you will gain no friends.
Learning is a more reliable possession than money."

Kovinta Satakam. கோவிந்த சதகட். 8vo. 15 pp. 1 an. Anon. The work was written by a Vaishnava; but it has been altered by a Saiva.

Kumaresa Satakam. குமரேசசதகம். 18mo. 51 pp. 3 as. By Kurupatalasan. A centum of stanzas on moral subjects, each ending with the praise of Kumaresa, the form of Skanda, worshipped at Tiruppulvaiyal. The Tamil Plutarch gives the following specimen :—

"As gold though melted in the fire, will not lose its lustre ; the sandal-wood though worn out, yet will not lose its fragrance ; the chank though burnt, yet will not lose its whiteness ; the milk though diminished in quantity by being boiled, yet will not lose its flavor ; and the gem though ground, yet will not lose its brilliancy ; so great men though impoverished, yet will not lose their magnanimity ; O Kumaresa ! the strong-shouldered king, who wedded the Kurava female and riding on the peacock, sports on the hill at Palvaiyel."

KURAL. குறள். There are numerous editions. Text 12mo. 133 pp. 6 as. With commentary, 8vo. 373 pp. Rupees $1\frac{1}{4}$. The author is known by the title of Tiruvalluvar, the divine soothsayer. The title signifies short or condensed. It is divided into three parts, treating of virtue, wealth, and pleasure. "It contains 133 chapters of ten distichs each, resembling the Sanscrit *sutras*, the first line containing four feet, and the second line three." A specimen is given in the introduction. Ten commentaries have been written by native scholars upon the Kural, of which that by the Brahman Parimelalaga is considered the best. The Rev. H. Bower says the "work is superior to the Institutes of Menu and is worthy of the divine Plato himself." Beschi translated it into Latin; and Dr. Graul, into German; T. W. Ellis, Esq. translated portions of it into English. The Rev. W. H. Drew translated 63 chapters, with occasional notes and an index verborum. The following is the first chapter as translated by Ellis :—

As ranked in every alphabet the first
The self-same vowel stands, so in all worlds,
Th' eternal God is chief.

What is the fruit that human knowledge gives,
If at the feet of him, who is pure knowledge,
Due reverence be not paid ?

They who adore his sacred feet, whose grace
Gladdens with sudden thrill the fervent heart,
High o'er the earth shall soar to endless joy.

To him, whom no affection moves nor hate,
Those constant in obedience, from all ill
In this world and the next, are free.

Those who delight with fervent mind to praise
The true and only Lord of heaven and earth,
No false ideas of right and wrong can cloud.

Those who pursue the path of his true law,
Who is of sensual organs void, in Heaven
Shall dwell in never-ending bliss.

The anxious mind, against corroding thought,
No refuge hath, save at the sacred feet
Of him to whom no likeness is.

Hard is the transit of this sea of vice,
Save by that Being's gracious aid, who is
Himself a sea of virtue.

Of virtue void, as is the palsied sense,
The head must be, that bows not at his feet,
Whose eight-fold attributes pervade the world.

Of those who swim the wide extended sea
Of mortal birth, none ever can escape,
But they who to the feet of God adhere.

Manavala Narayana Satakam. மணவாளநாராயண சதகம். Small 4to. 26 pp. 1 an. By Narayana Paratiyar. End of 18th cent. This work is also called *Tiruvenkata Satakam.* "It contains a centum of stanzas on moral and social duties, composed under the patronage of Manavala Narayana of Amalur, whom the author celebrates at the end of every stanzas as the favorite of Tiruvenkata, the form of Vishnu worshipped at Tirupati." *Tamil Plutarch.*

MUTURAI. மூதுரை. 18mo. 19 pp. 4 pie. 30 stanzas. Attributed to Auvaiyar; but Dr. Caldwell considers it modern, from the stanza which he translates as follows:—

"As the turkey that had seen the forest peacock dance, fancied himself also to be a peacock, and spread his ugly wings and strutted, so is the poetry which is recited by a conceited dunce."

The turkey is an American bird. The following are two stanzas translated by the Rev. J. Robinson:—

"The valued favours the deserving gain,
Like sculptures in eternal rock remain;
Of virtue's tribute charity is sure;
But kind attentions to the worthless shown,
Who debts and duties evermore disown,
Like letters written in the wave endure.

In vain attractively the garden blooms,
When senseless grief the livelong day englooms :
In vain the spouseless maid her beauty wears.
So youth, when needy, proves a tedious stage;
And wealth his misery in feeble age,
A bitter mockery of fretful cares."

NALVALI. நல்வழி. 18mo. 24 pp. 6 pie. 40 verses. Attributed to Auvaiyar. Pantheism and fatalism are inculcated in several of the stanzas. The following is the first verse :—

"Virtue is to be practised; vice is to be avoided. The happiness or misery of the human race in this life is the result of actions performed in former births. If this be well considered, it will appear that the followers of all religious systems have agreed only on this one point; therefore, avoid evil and do good."

NANNERI. நன்னெறி. 18mo. 25 pp. 6 pie. By Sivappirakasa Suvamikal. 17th cent. 40 stanzas addressed to a woman. The following are specimens :—

"O thou who art adorned with garlands of soft flowers, about which the winged insects are buzzing, the learned will not be proud that they possess inexhaustible riches : even Mount Meru was at one time bent (as a bow)." (14.)

"The great observing their own condition and superiority, will yet not think highly of themselves, but will go and relieve the necessities of their dependents : does not the sea flow into a little creek ?" (16).

NALADIYAR. நாலடியார். Text, 12mo. 80 pp. 3 as. With commentary, 8vo. 166 pp. 8 as. Best edition, 8vo. 248 pp. Rs. 2. This work, which ranks next to the Kural, is attributed to members of the Madura College. "It derives its name from the four-feet stanza in which it is written." The following are a few stanzas from the chapter on Self-Abnegation, as translated in *Dinavartamani* :—

"1. As darkness flees on the entrance of a lamp, so does sin before the practice of religious austerities ; and as darkness as readily recurs on the failure of the oil, so will sin where religious practices cease.

2. The great, knowing the body to be frail and subject to disease, old age and death, perform their religious duties. There are no fools so great as those who spend their time in endless disputes about Philology and Astrology.

3. The truly great knowing that domestic enjoyments, youth, bloom, beauty, fame, wealth and the strength of one's connections are unstable, will not delay the practice of religious duties in order that they may live.

4. Fools give themselves up to the enjoyments of a single day, regardless of the repeated miseries they have endured. The truly wise knowing that domestic enjoyments are transitory and the evils arising therefrom great, renounce the pursuits of secular life.

5. Youth is gone in vain, and now old age also will come, with sickness. Therefore be bold, my heart, and rise with me without hesitation. So run that we may draw near to the right way !"

NITI NERI VILAKKAM. நீதி நெறி விளக்கம். Text, 16mo. 21 pp. With commentary, 50 pp. 1½ as. By Kumaragurupara Tesikar. 18th cent. This work has been translated by H. Stokes, Esq. (out of print.) "It treats of the four great objects of human desire ; virtue, riches, enjoyment, and final beatitude." The language is obscure ; but on the whole it is considered one of the best Tamil poems which have appeared during the last two centuries. The following stanzas are specimens as translated by Stokes:—

"3. Learning at first painful, will afterwards afford pleasure. It will destroy ignorance and extend knowledge. But the pain which succeeds to the short-lived pleasure of immediate lust, is great, O thou adorned with perfect jewels !"

50. The wise will not say, 'Though exertions be laid aside, the decrees of fate cannot, on that account fail.' However ignorant, none will set up a clear light without any protection in a strong wind, in order to see the reality of destiny."

Nitinul. நீதிநூல். 8vo. 127 pp. By S. Vetanayakam Pillai. 19th cent. Stanzas "designed to expose vice, to inculcate the practice of virtue, and to point out the relative duties of life."

Niti Saram. நீதி சாரம். Small 4to. 30 pp. 2 as. By Tirugnana Sampanta Suvamikal. 19th cent.

Niti Sara Vakkiyam. நீதி சார வாக்கியம். 8vo. 90 pp. Collected by Ramasami Pillai. 19th cent.

Niti Sintamani. நீதி சிந்தாமணி. 18mo. 28 pp.

Niti Venpa. நீதிவெண்பா. Small 4to. 24 pp. 1 an. Anon.

PALAMOLI. பழமொழி. Select stanzas printed in Walker's *Nitimoli Tiraddu.* It is said to be an old work, sanctioned by the Madura College.

PALAMOLI TIRADDU. பழமொழித் திரட்டு. Small 4to. 101 pp. 6 as. Anon. A collection of about 3,000 Tamil proverbs in alphabetical order. The following are specimens:—

If taken to excess even nectar is poison.
When persons of low rank are exalted, the umbrella must be borne even at midnight.
Like an ant on a fire-stick, lighted at both ends.
Though a little bird soar high, will it become a kite?
There is neither head nor foot to mere talk.
A firefly glitters not in the sun.
The talk of the fellow ought to be written on water.

Parattaiyar Malai. பரத்தையர் மாலை. 18mo. 32 pp. 6 pie. Anon. Against associating with harlots.

Palapota Sampashanai. பாலபோத சம்பாஷணை. 18mo. 29 pp. 1 an. By Virappillai. 19th cent. Questions and answers, illustrated by quotations from the Kural, &c. Appended, there is a poem, called *Karpu Malai,* by the same author. 18mo. 11 pp. Advice on chastity.

Pirameya Saram. பிரமேய சாரம். By Arulala Perumal. About 14th cent.

POPE'S ANTHOLOGY. தமிழ்ச்செய்யுட் கலம்பகம். 8vo. 220 pp. Rupees 2. By Dr. G. U. Pope. Aphorisms from standard authors, with grammatical notes and a vocabulary. Text, 8 as.

A *Paraphrase* on a portion of the work was printed at Tranquebar by Mr. Cantervischer, 8vo. 94 pp.

Potavasanam. போதவசனம். 16mo. 31 pp. 9 pie. By Makalingkayyar. 19th cent. Advice to children.

Siru Pansa Mulam. சிறு பஞ்சக மூலம்.

Sivasiva Venpa. சிவசிவ வெண்பா. 8vo. 21 pp. By Sennamallaiyar. End of the 18th cent. Moral precepts illustrated by examples. The following specimen is from Ellis :—

"No search can discover a greater act of kindness than that of him who received as an ornament into his own breast the spear flung at Vidanen, O Siva! Siva! for heaven and earth cannot be compared to a benefit conferred without expectation of reward, where no previous benefit has been conferred."

Tandalaiyar Malai. தண்டலையார் மாலை. By Padikkasu Pulavar. 18th cent.

Tandalaiyar Satakam. தண்டலையார் சதகம். Small 4to. 16 pp. 1 an. 100 stanzas by the same author as the preceding. Ellis gives the following specimen :—

"The worthy householders, who dwell in the country blessed by the sacred Tandalaiyar (a title of Siva), consider the day in which they have no guest as no day : after having treated honorably and dismissed the respectable guest, who has visited them as a friend, they enquire anxiously for virtuous men to partake of their hospitality, for the food taken when no guest present, is poison."

Tarma Niti Venpa. தர்ம நீதி வெண்பா.

TIRIKADUKAM. திரிகடுகம். 16mo. 47 pp. 3 as. Attributed to Nallatanar of the Madura College. "Each epigram contains a comparison of three things and their result ; as,

> "He who runs against the killing elephant ;
> He who stands outside his neighbour's door in the night-time ;
> He who causes the snake to dance ;
> These three do so at their peril."*

Udarkkuru Vannam. உடற்கூறு வண்ணம். By Arunakirinatar. About 16th cent.

* Quoted in Tamil Plutarch, p. 58.

This is a short poem, descriptive of the stages of human life, somewhat similar to the passage in Shakespeare. The following translation is given in the Tamil Plutarch :—

"The beginning of man is as a dew-drop falling from the tip of a blade of grass : he assumes his corporeal form in the womb of his mother in the course of ten months, and is then brought forth ; he lies down, crawls, prattles, walks, and becomes acquainted with science. At sixteen he is in the bloom of youth ; goes forth richly dressed, and adorned with jewels, courts the society of young women, is ravished by their eyes, lets himself loose to all irregularities, and squanders his wealth. He at length gets a wife and becomes the father of children. He refuses to part with even the husk of his rice and his wish is to enjoy them all. He thinks by living cheaply, by refusing to support charities, by not dispensing favors, he is of all men the most happy. His youth now passes away and old age creeps on ; his hair turns grey, his teeth drop, his eyes grow dim, his organs of hearing are impaired, his body becomes dry, his back bends, and he is troubled with incessant cough, which disturbs his sleep. He is no longer able to walk, and has recourse to a cane, and is gazed at by the young with derision. While in this condition, the ministers of Yama (Pluto), with their shaggy hair and frightful countenance, approach him, and seize and bear away his life amidst the screams of his wife and children. His kinsfolk and friends then assembled, talk of his good or evil deeds, convey his body to the burning ground with the sound of tom-toms, and commit it to the flame which consumes and reduces it to a handful of ashes."

Ulaka Niti. உலகநீதி. 18mo. 8 pp. 3 pie. Anon.

Upatesa Sangkirakam. உபதேச சங்கிரகம். 16mo. 87 pp. Moral stanzas, partly from the Sittar poems, by the Rev. Dr. G. U. Pope. Intended chiefly for schools.

VERRIVERKKAI. வெற்றி வேற்கை. 18mo. 34 pp. 8 pie. Attributed to Ativirarama Pandiyan. About 12th cent. There is an English translation by the Rev. W. Taylor, Oriental Historical Manuscripts, vol. II.

The work is much read in schools. The following are specimens :—

"Among the four castes, if the highest be without learning, he is the lowest of all.

A cat has neither austere devotion nor benevolence.

To beg is the proper occupation of those who have nothing.

To give to those who have nothing is the duty of those who have.

The idiot who gives up his weapons and his money, into the hand of another, is chaff."

Viringsesar Satakam. விரிஞ்சேசர் சதகம். 8vo. 36 pp. 2 as. By Supparaya Seddiyar. 19th cent. 100 stanzas on moral subjects addressed to Siva, worshipped at Vanipuri.

CLASS D. SCIENCE.

The Hindus enumerate 64 arts and sciences. A list of them is given in Winslow's Dictionary, p. 258. Physical science receives little attention. The principal branches enumerated are astronomy, chiefly for astrological purposes, medical science, alchemy and chemistry.

SECTION I. GENERAL VIEW.

On General Knowledge. பலவகைத் திருட்டாந்தம். 12mo. 48 pp. Palamcottah. By Rev. C. Rhenius. Out of print.

Tattuvanul Surukkam. தத்துவநூற்சுருக்கம். 12mo. 156 pp. Nagercoil (out of print). On Astronomy, Natural History, &c. in question and answer.

On the Sub-Divisions of Knowledge. ஞானத்தின் பிரிவுகள். 18mo. 40 pp. 3 as. Madras School Book Society's Depot. Translated from Dr. Ballantyne's work.

Siruvar Kalvi Tunai சிறுவர் கல்வித்துணை. 12mo. 82 pp. Nagercoil. Catechism of general knowledge.

SECTION II. NATURAL SCIENCE.

This department is almost a total blank so far as the Tamils themselves are concerned. The very few

works which have been printed were chiefly prepared by Europeans or under their influence.

Natural Philosophy.

NATURAL PHILOSOPHY. தத்துவ சாஸ்திரம். 12mo. 118 pp. Palamcottah Press. By the Rev. E. Sargent. The properties of matter and laws of motion. Chiefly from Drs. Arnott and Golding Bird. Out of print; but an enlarged edition in progress.

Catechism of Natural Philosophy. தத்துவ சாஸ்திர வினாவிடை. 12mo. 44 pp. 4 as. Palamcottah Press. By the Rev. E. Sargent.

Joyce's Scientific Dialogues. Part I. Madras School Book Society. 14 as.

Lecture on Natural Philosophy. பதார்த்தவிக்கியான சாஸ்திரவிஷயமான உபந்நியாஸம். 18mo. 32 pp. Madras.

Astronomy.

THE ORIENTAL ASTRONOMER. சோதி சாஸ்திரம். 8vo. Tamil, 177 pp. English translation, 145 pp. 1 Re. American Mission, Jaffna. By Rev. H. R. Hoisington. A complete system of Hindu Astronomy, accompanied with a translation and numerous explanatory notes.

Hall's Outlines of Astronomy. வானசாஸ்திரச் சுருக்கம். 12mo. 88 pp. Palamcottah Press. 4 as. Edited by Rev. T. Spratt.

Astronomy. சோதி சாஸ்திரம். 16mo. 40 pp. C. V. E. S. 1 anna. Illustrative woodcuts.

Natural History.

Wild Animals. வனவிலங்கியல். Nagercoil. Out of print.

Domestic Animals. ஊர்திரிவிலங்கியல். 12mo. 65 pp. Nagercoil, (1836). Out of print.

Fishes. மச்சவியல். 12mo. 24 pp. Nagercoil. Out of print.

The only work on Natural History in Tamil at present available, so far as known to the compiler, is a

Reading Book published by Government. It is noticed under the head of Educational works.

Section III. Medical Science.

This is a favorite study among the Tamils. Books on the subject have a large circulation.

The Hindus regard the Ayur Veda,* reckoned to be a portion of the fourth or Atharva Veda, as the oldest work on Medicine and the highest standard. It is said to have consisted originally of one hundred sections, each containing one thousand stanzas. Only fragments of the treatise are now procurable. The works of Charaka and Susruta, who are said to have lived about the time of Rama, are regarded as of great authority. Their real dates are not known.†

Agastya is fabled to have written upwards of fifty treatises on Medicine, Alchemy, and Magic in Tamil. They were composed at different periods, some of them after the arrival of Europeans in India. Dr. Green, Medical Missionary, Jaffna, has favored the compiler with the titles of 117 Tamil works on Medicine, some of them of considerable size, and the list might be extended. As manuscripts are not included in the Catalogue, the names of only those which have been printed are given below.

Medical Science at present among the Hindus is much in the same state as it was in Greece in the time of Hippocrates.

Dr. Webb in his Lecture on "The Historical Relations of Ancient Hindu with Greek Medicine," has the following remarks :—

"In the days of Hippocrates the elementary theory was the only one known in Greece. He as well as Plato taught that fire, air, earth, and water, were the elemental constituents of our bodies. His views, and those which

* A work bearing the title of அகஸ்தியர் ஆயுள் வேதபாஷியம் exists in Tamil.

† Wilson's Works, Vol. III. p. 272.

Pythagoras entertained of health and disease, precisely accord with Plato's and the Hindu Susruta's. When we remember also that Pythagoras introduced Brahminical institutions into Greece; that he as well as Plato believed in the transmigration of souls; that Hindoos never travelled, but Greeks did; we can have very little doubt, that India was the source whence the Greeks derived their systems of philosophy and of medicine. The analogy between the Hindoo and Greek systems of medicine is certainly much too close to be the result of accident." p. 9.

Wilson thus estimates the medical science of the Hindus :—

" It might easily be supposed, that their patient attention, and natural shrewdness, would render the Hindus excellent observers; whilst the extent, and fertility of their native country would furnish them with many valuable drugs and medicaments. Their Diagnosis, accordingly, appears to define and distinguish symptoms with great accuracy, and their Materia Medica is sufficiently voluminous. They have also paid great attention to regimen and diet, and have a number of works on the food and general treatment, suited to the complaint, or favourable to the operations of the medicine administered. To these subjects are to be added the medical treatment of diseases—on which subject they have a variety of compositions, containing much absurdity, with much that is of value."*

Ignorance of anatomy, from prejudice against dissection, has been a great drawback. The anatomical knowledge of the Hindus, Dr. Webb remarks, " may be judged of by a single sentence :—viz., the navel is the origin of all the vessels, and is the principal seat of life."†

The body is said to contain three humors, air, bile, and phlegm, which are the pillars or supports of the system. If deranged they are the cause of disease and death. There are 80 diseases caused by derangements of the air; 40 of bile; 20 of phlegm; and 16 by the combination of the derangements of these humors.

* Wilson's Works, Vol. III, p. 270.

† Hindu System of Medicine by Wise, pp. 43, 194, 214.

The Hindu system of therapeutics is much the same as that of Galen, thus described by Dr. Paris :—

" He conceives that the properties of all medicines are derived from what he calls their elementary or cardinal qualities, heat, cold, moisture and dryness. Each of these qualities is again subdivided into four degrees, and a plant or medicine, according to his notion, is cold or hot in the first, second, third, or fourth gradation ; if the disease be hot, or cold in any of these four stages, a medicine possessed of a contrary quality, and in the same proportionate degree of elementary heat, or cold, must be prescribed."

Dr. Webb adds, after quoting the above :—

" This is a strange web of philosophical fiction ! Yet a general belief in the hot and cold inherent qualities of medicines at this day pervades the whole of India. The most illiterate cooly, as well as the most learned Pundit, explains the action of medicines upon this Galenical principle only." p. 16.

The Tamil medical works are full of superstition. Numberless charms and incantations are prescribed. The ignorant empirics encourage their use, partly to conceal own want of skill—representing that the medicines administered were of the most appropriate character, but they were counteracted by spells.

The Madras Medical College is raising up native Medical Practitioners of superior grade. Men of a humbler class are very much wanted for the middle and lower orders of the people. It is gratifying that a commencement has been made in this direction by Medical Missionaries. Dr. Green has laboured successfully at Jaffna for several years. Dr. Lowe has made a hopeful beginning in South Travancore ; Dr. Paterson is to commence an Institution at Madras in March, 1866.

Good medical works in the vernacular are a great desideratum. Dr. Green has already published two or three treatises, noticed below, and he has others in progress. Dr. Waring has also prepared a very good book on " Bazar Medicines and their Uses." English

medicines are expensive, and often cannot be procured. It is important to know the best native substitutes. The vernacular edition, sold at 8 as., may be obtained at Nagercoil; the diglott, English and Tamil, from Higginbotham, Madras, price Rs. 3.

A Tamil "Domestic Medicine" suited to native tastes and knowledge, would be very useful.

Dr. Wise's Hindu System of Medicine gives an admirable account of the subject, based on authorities and practice in Bengal. It is very desirable that a similar work should be prepared for South India.

AKASTIYAR VAYITTIYA KAVIYAM 1500. அகஸ்தியர் வயித்தியகாவியம் ௧௫௱. 8vo. 248 pp. 1 R. 1,500 stanzas about the pulse, symptoms of diseases and death, powders, decoctions, ointments, &c.

Akastiyar Amutakalaikgnanam 1,200. அகஸ்தியர் அமுதகலைக்ஞானம் ௧௨௱. Small 4to. 194 pp. 10 as. 1,200 stanzas about alchemy, magic, preparation of medicines, &c. It professes to show how people may walk on water, render themselves invisible or fire-proof, &c. To walk on water, the skin of a white tiger, found on the Pothiya Mountain where Agastyar lives, is requisite.

Akastiyar Amutakalaikgnana Surukkam. அகஸ்தியர் அமுதகலைக்ஞான சுருக்கம். 16mo. 38 pp. 2 as. 120 stanzas extracted from the preceding work.

Akastiyar Kanma Kandam. அகஸ்தியர் கன்மகாண்டம். 8vo. 54 pp. 4 as. 300 stanzas. Diseases are described; their causes from actions in a previous birth; the ceremonies which must be used to remove the effects; and the medicines to be employed. Thus the causes of leprosy are the following: Plucking unopened flowers, torturing animals, disobedience to parents, destroying images, mocking superiors, rooting up temple flowers, &c., cause spots in the body in this birth and leprosy will appear. Means to be employed: digging wells and tanks, planting trees and groves for the use of travellers; offering sacrifices to Siva;

making an image of the person labouring under the disease and performing certain ceremonies, &c.; and, above all, feeding the Brahmans for 40 days, and lighting 1000 lamps.

Akastiyar Kanma Suttiram 300. அகஸ்தியர் கன்ம சூத்திரம் ௩00. 8vo. 52 pp. 5 as. Of the same character as the preceding work.

Akastiyar Kanma Suttiram. அதஸ்தியர் கன்மசூத்திரம் ௩00. 16mo. 64 pp. 2 as. To reduce the loadstone, silver, &c. to powder; to prepare other medicines, &c.

Akastiyar Paripashai. அகஸ்தியர் பரிபாஷை. 8vo. 84 pp. 5 as. Explanation of medical terms, about medicines, &c.

Akastiyar Paripuranam. அகஸ்தியர் பரிபூரணம். 8vo. 80 pp. 4 as. On preparing and prescribing medicines.

Akastiyar Purananul. அகஸ்தியர் பூரணநூல். 200 stanzas on medical practice.

Akastiyar Sangkusutti. அகஸ்தியர் சங்குசுத்தி. 3 as. About reducing shells to powder, &c.

Akastiyar Senturam. அகஸ்தியர் செந்தூரம். 8vo. 40 pp. 2½ as. On reducing metals, pearls, &c. to medicinal powders.

Akastiyar Vayittiya Rattina Surukkam. அகஸ்தியர் வயித்தியரத்தினச் சுருக்கம். 8vo. 92 pp. 5 as. This is the Tamil "Domestic Medicine," and is in very general use. The work contains 365 stanzas, written in an easy style. It treats first of the pulse. The three fingers are to be applied. The first finger indicates the *air* pulse. Air is supposed to circulate through vessels,—the arteries of the Greeks. The second finger shows the state of the second humor, the *bile*; the third, has reference to *phlegm*. In feeling the pulse of a man, the right hand is to be selected; in the case of a woman, the left. Among other subjects are the following: the preparation of pills, powders, ointments, reducing metals to powders &c., with the purposes for which they are to be used. The loadstone

is one medicine. It is to be taken in the form of powder, mixed with honey. It is said to be useful in the case of piles, bilious attacks, and jaundice.

ANATOMY, PHYSIOLOGY AND HYGIENE. 12mo. 204 pp. 6 as. C. V. E. S. Adapted by Dr. Green from a treatise by Dr. Cutter. Many engravings.

Atmavasa Vivaranam. ஆத்மவாச விவரணம். 16mo. 40 pp. 1 an. C. V. E. S. Abridged by Dr. Green from "The House I live in." A popular account of the human body, with illustrative woodcuts.

Chingleput Civil Dispensary. 16mo. 16 pp. 2 as.

Health and how to Preserve it. சுகம்பேணு முறை. 12mo. 62 pp. Nagercoil, 1864. A lecture delivered by Dr. Lowe at Trevandrum.

Kunavakadam. குணவாகடம். 8vo. 58 pp. 3 as. Attributed to 3 Rishis. On the pulse, medicines, &c.

MIDWIFERY, adapted to India. மருத்துவ வயித்தியம். 12mo. 258 pp. 12 as. By Dr. Green.

BAZAR MEDICINES. கடைமருந்துகளும் அவற்றின் பரிகாரபாகங்களும். Tamil edition. 12mo. pp. 8 as. Diglott, 12mo. 213 pp. Rs. 3. By Dr. Waring. Bazar Medicines described, and the purposes for which they are to be employed.

Massamuni Vaippu 800. மச்சமுனி வைப்பு அா. 8vo. 108 pp. 8 as. On the preparation of medicines.

Nadinul. நாடிநூல். About the pulse.

Nadisintamani. நாடிசிந்தாமணி.

PATARTTA KUNA SINTAMANI. பதார்த்த குண சிந்தாமணி. 8vo. Rs 2½. In 1804 stanzas attributed to Tereiyar. The work is published by Subramanyan Panditar. On Materia Medica, and rules for the preservation of health.

Among rules for the preservation of health are the following :—

"We will take an emetic once in six months ; a purgative once in four months ; an injection to cleanse the nostrils

once a month and a half ; get our head shaved twice in a fortnight ; anoint ourselves and bathe every fourth day ; apply collyrium to the eyes every third day ; and never smell perfumes, or flowers in the middle of the night ; and then what has Yama to do with us ?"*

Pativirata Makattuvam. பதிவிரத மகத்துவம்.

Piramamuni Karukkadai Suttiram. பிரமமுனி கருக்கடைச்சூத்திரம். 8vo. 76 pp. 6 as. On medicines.

Pulippani Munivar Vaittiyam 500. புலிப்பாணி முனிவர் வைத்தியம் ருோ. 8vo. 88 pp. 5 as. On Medicines.

Roma Rishi Suttiram. ரோமரிஷி சூத்திரம். 16mo. 36 pp. 2 as. On Medicines.r

Roma Rishi Vaittiyam. ரோமரிஷி வைத்தியம். 8vo. 124 pp. 12 as. On magic and Medicines.

Saddamuni Nikandu. சட்டமுனி நிகண்டு. 8vo. 176 pp. 12 as. Medical synonyms.

Sannisintamani. சன்னிசிந்தாமணி.

Sittirarudam. சித்திராரூடம். 16 mo. 69 pp. 1 an. On Snake bites. Different kinds of snakes described, especially cobras ; poison of snake, effects ; mantras and medicines to be used, with meditation on the Brahmani Kite.

Sivarakshamirtam. சிவரட்சாமிர்தம். 8vo. Rs. 7. By Suppiramaniya Panditar. 19th cent. On Medicines.

Sura Sintamani Vaittiyam. சுரசிந்தாமணி வைத்தியம். 16 mo. 14 pp. 4 as. The work is said to be translated from the Sanscrit. On fever.

Tanvantari Nikandu. தன்வந்தரி நிகண்டு.

Tanvantari Vaittiyam. தன்வந்தரி வைத்தியம். 8vo. 52 pp. 4 as. 200 stanzas on Medicines.

Teraiyar Sasttiram. தேரையர் சாஸ்திரம்.

Teraiyar Vaittiyam 100. தேரையர் வைத்தியம் ௱.18mo. 34 pp. 1½ as. On Medicines.

Vantipeti Sangai Nivaranam. வாந்திபேதி சங்கை நிவாரணம். 16mo. 16 pp. 6 pie. On cholera.

* Tamil Plutarch, p. 106.

Vayittiya Kummi. வயித்தியக் கும்மி.

Vayittiya Malai Akarati. வயித்திய மலை யகராதி. 8vo. 64 pp. 3 as. Dictionary of minerals and plants used in medicine.

Vayittiya Satakam. வயித்திய சதகம். 8vo. 18 pp. 2 as. 100 stanzas on Medicine.

On Farriery.

Asuva Sasttiram. அசுவ சாஸ்திரம். 16mo. 146 pp. 6 as. On horses, their breeds, ages, diseases, &c.

On the Diseases of Cattle.

Maddu Vakadam. மாட்டு வாகடம். 16mo. 24. pp. Bound with the preceding treatise.

Section IV. Mathematics.

This branch of science seems to have been little studied among the Tamils. The low condition of arithmetic may be understood from the fact, that the Tamil system has no cipher. Some account of it will be given under the head of educational works. The following are the treatises commonly used. The few works on Algebra and Geometry in Tamil being specially intended for schools, are noticed in a different place.

Ponnilakkam, Nellilakkam. பொன்னிலக்கம், நெல்லிலக்கம். 18mo. 22 pp. 6 pie. Integral and fractional numbers; numbers for measuring grain.

Ensuvadi. எண்சுவடி. 18mo. 54 pp. 6 pie. Multiplication tables of integers and fractions; tables of weights and measures; years of the Hindu cycle, &c.

Kanakkatikaram. கணக்கதிகாரம். 8vo. 76 pp. 4 as. By Kariya Nayanar. It is thus described in the Tamil Plutarch: "It is a treatise in verse on Arithmetic, compiled from materials derived from the *Ganitasastra*, *Bhuvanadipa*, and other Sanskrit works on the same subject. After the usual invocation to *Ganesa* it first describes the system of weights and measures, and then the different operations of Arithmetic,

and concludes with a series of Arithmetical problems with their solutions."

The following are a few gleanings from this treatise: A measure of paddy contains 14,400 grains, one of rice 38,000; one of rape seed, 115,200. A measure of mud weighs 17 palam; one of sand 20 palam; paddy, 6 palam; rice, 10 palam; salt, 16 palam. The distance of the sun is twice the length of the earth; the moon is double the distance of the sun. The age of man is 100 years; of oxen, 20 years; buffaloes, 30 years; horses, 32 years; sheep, 12 years; dogs, 15 years; camels, 73 years.

Alavai Perttokuti. அளவைப்பெயர்த்தொகுதி. Small 4to. 34 pp. Arithmetical tables of various kinds.

CLASS E. ARTS.

Section I. Mechanical Arts.

This division is almost a total blank. The following are the only works, all modern, which have come under the notice of the compiler.

Pulavunul. புலவுநூல். 8vo. 8 as. On cookery. It professes to be translated from the Persians. About curries, sweetmeats, &c.

Gunpowder Manufacture. பாணமுறை. 18mo. 14 pp.

Indigo Cultivation, 8vo. 60 pp. Rupees 2. A translation of Dr. Shortt's Essay.

Section II. Fine Arts.

Music.

Out of the 64 sciences of the Hindus, five belong to music; viz., No. 22. The modulation of sounds. 23. Art of playing on stringed instruments. 24. Art of playing on wind instruments. 25. Art of beating the tambourine. 26. Art of beating the cymbals. After numerous inquiries, the compiler has been unable to ascertain the existence of a single treatise in Tamil on music. Only a few tunes have been printed by Europeans. It may be mentioned, that the musical notation extensively used by Curwen, resembles the Hindu

system. The following notice of Hindu Music is from the Journal of the Madras Literary Society for July, 1864:—

"The accessible sources of knowledge of Indian music are still only two—Sir Wm. Jones' Essay *On the Musical Notes of the Hindus*, published in the third volume of the *Asiatic Researches*, p. 55, and J. D. Patterson, *On the Gramal, or musical scales of the Hindus*, Ibid. IX, 445. The following neat statement of the chief points established in these essays is translated from the fourth volume of Lassen's *Indische Alterthumskunde*, ss. 832, 833: 'The native musical literature is tolerably copious, and the Indians are acquainted with four systems, whose founders, as usual with them, are mythical personages. The first system is ascribed to Devarshi Narada, who in the epic poetry appears as well-skilled in stories, and goes about between the gods and men, to recite tales to them. From him I'çvara or Siva received this system. The author of the second system is Bharata, the mythic inventor of the dramatic art; the author of the third, is the divine ape Hanumat, and that of the fourth, Kapila, the founder of the Sankhya-philosophy. These assertions of course only mean that the Indians attached a high value to the practice of music; and this view is confirmed by the circumstance that in the epic mythology the Gandharvas appear as musicians in Indra's heaven. For the antiquity of song amongst the Indians, it is important to observe that the Udgatar i. e., the priest who sings the *saman*, belongs to the Vedic period. As to later times we may refer to the fact that in the Mricchakatika Rebhila is praised as a renowned singer.

"The Indians are acquainted with our scale of seven tones, and denote them by letters (*sa*, *ri*, *ga*, *ma*, *pa*, *dha*, *ni*). They admit, moreover, six ragas or modes, and the musical treatises contain minute directions as to the employment of them in the six seasons into which the year is divided. The Indians have also mythologised these ideas, and regard the six ragas as god-like beings, whose consorts are called Raginis and are eight in number. These couples produce forty-eight sons called *ragaputras*, by whom the various mixtures of the chief modes are denoted. This view furnishes a very striking example of the boundlessness of Indian imagination, as it is impossible

really to distinguish so many modes from one another. In some MSS. are found portraits of these two and sixty male and female genii. A more accurate investigation of the musical writings of the Indians would be highly desirable, as they throw much light on the representation of the dramas."

Tunes.

Chants. A collection of 22. American Mission Press, 1853.

German Tunes, for the Hymn-Books of the E. Lutheran Mission. இராகங்கள். 8vo. 64 pp. 8 as. Tranquebar. A number of tunes, with a brief introduction.

Six South Indian Airs. Journal of Madras Literary Society for July, 1864.

Painting, Sculpture, and Architecture.

The compiler has not heard of any work in Tamil on the above subjects. Pictures of the Hindu gods, painted on glass, are very common, and are sold, with rude frames, at low rates. Illustrations, lithographed, on wood, and even on copper, are becoming more and more numerous, as well as improving in quality. One of the most recent native attempts is an illustrated edition of the lives of the 63 Saiva devotees. A great defect is the stereotyped character of the figures—they seem all cast from the same mould. The School of Arts, under Dr. Hunter, has already had a considerable influence in improving drawing and engraving in Madras.

CLASS F. LITERATURE.

SECTION I. POETRY.

Nearly the whole of Tamil literature, including works on medicine, arithmetic, grammar, and even dictionaries, is in poetry. Both the exception of the commentaries on poetical works, prose composition may almost be said to owe its origin to European influence. The works included under this section are

those in which the poetry may be regarded as the leading feature.

The Introduction contains an account of the various kinds of metres. A few quotations from the best poems are interspersed in the catalogue. It must, however, be admitted that only a very imperfect idea of Tamil poetry can thus be given. In some respects natives alone can fully appreciate its excellence; while, on the other hand, they are blind to some of its defects. The estimates of two or three of the best European judges are subjoined.

The Rev. H. Bower thus epitomises the remarks of Beschi, adding some observations of his own:—

"Beschi, in an Appendix to his high Tamil grammar, has given us his thoughts on the art of Tamil poetry. The Tamil poets, he remarks, use the genuine language of poetry. They rarely mention any object to which they do not couple some ornamental epithet. When they speak of a tree, they describe it either as green, or loaded with flowers, or shady, or majestically large, or as having all these qualities. They never mention a mountain, without representing it as rising among woods, or watered by fountains, or decked with flowers. Sometimes they employ this embellishment to excess. They are full of metaphor and allegory. They are at times extravagantly hyperbolical. In the Tamil *Naishadam*, it is said of *Damayanti*, the consort of the hero, that when Brahma had created her, her beautiful form had only one rival in the universe, and that was the fair moon. But Brahma, determined that every beauty should centre in Damayanti, took a handful of beauty from off the face of the moon, and threw it into that of Damayanti's. The deformity thus made, is still apparent, in the moon. The Tamil poets delight in similes as all eastern poets do. They indulge in fiction, and pay little regard to nature. Their Parnassus is *Pudiyamalai*, near Cape Comorin. They have neither Apollo nor Mercury. Their Minerva is Saraswati. They invocate Ganapati. Pathos and sweetness rather than vigour, are the characteristics of Indian poetry. They are not 'thoughts that breathe and words that burn,' so much as thoughts that please and words that charm. Milk and honey flow, but such milk and honey, as to prove an unwholesome diet to some minds."

Dr. Caldwell expresses the following opinion :—

"Whilst an elevated thought, a natural expressive description, a pithy, sententious maxim, or a striking comparison, may sometimes be met with, unfortunately elegance of style, or an affected, obscure brevity, has always been preferred to strength and truthfulness, and poetic fire has been quenched in an ocean of conceits.

"Nothing can exceed the refined elegance and 'linked sweetness' of many Telugu and Tamil poems; but a lack of heart and purpose, and a substitution of sound for sense, more or less characterise them all; and hence whilst an anthology composed of well-selected extracts would please and surprise the English reader, every attempt to translate any Tamil or Telugu poem *in extenso* into English, has proved to be a failure.

"To these causes of inferiority must be added a slavery to custom and precedent at least equal to what we meet with in the later Sanskrit. Literature could never flourish where the following distich (contained in the 'Nan-nul,' or classical Tamil Grammar) was accepted as a settled principle :—

'On whatsoever subjects, in whatsoever expressions, with whatsoever arrangement, classical writers have written, so to write is denoted *propriety of style*.' "*

The *Chintamani*, சிந்தாமணி, considered by competent judges to be superior even to Kamban's Ramayana, is not included in the following list, as only a few stanzas out of the 15,000 lines which it contains, have been printed. It was written by a Jaina about the 10th cent. A. D. Partly from its heretical origin, partly from its obscurity, it is not much known. The Rev. H. Bower says, "It is a moral epic of the highest merit. The commentator styles the author the master of all the learned. His name is not mentioned. He was a Jain, of whom Beschi remarks, that 'he may with justice be called the prince of Tamil poets.' Chintamani is an appellation of Sivagan, the hero of the poem."†

* Dravidian Comparative Grammar, p. 89.

† *Calcutta Review.*

The following specimens are from translations by Ellis:—

"Spreading abroad like the leaves of the fruit-bearing coco, the flooding waters advanced: near the canals, firmly compact in ancient time with cement, all the country people, speaking by the far-resounding voice of the tabor, gathered together, as the sweet water roaring aloud burst the interior.

As the untamed elephant caught in the toils, so, the people having abated the fury of the waters, they run slowly and fill the fields and adjacent grounds abundantly, as the hearts of women with knotted hair are filled by chastity.

The murmuring of the pure and quickly flowing waters, the cries of those who carefully guard them, their tabors resounding in a hundred thousand places; all this fills the horizon with uproar, and may be said to resemble the bellowing of the ocean conflicting with the clouds.

United in affection as a father-in-law with his son-in-law, appearing like Camen the god of love and his brother Samen, having filled themselves with flowers, corn and grass, yoked each with its own kind and well trained to labour,

Large droves of young males of the buffalo species, with branching horns, and of oxen, with contracted horns, bellow around; having yoked these for tillage, while the variegated varal-fish fled scared away, there descended into the well-watered fields, perfumed by various scents, a multitude of ploughmen."

"Even when you proceed to a village where none but your own connections reside, you are careful, as if you were at enmity with them, not to set your foot without the door, unless you are provided with provisions for the journey; when death bears you away and you are alone in a dreadful road, you will have made no provision for the journey, ye who are solicitous only for the well-being of the body.

As when the stalk of a water lily is broken the fibrous threads within it are yet unbroken, thus, though thy old body be destroyed, thy sins will follow thee and, surrounding thy indestructible soul, will plunge it into the lowest and most dreadful hell and burn it in flames of unquenchable fire with torment unutterable.

If men of virtuous minds are charitable to all beings, their former acts shall inseparably accompany the soul like the shadow of a bird flying in the air, without even one being forgotten, and shall liberally afford whatever they desire like the cow (Camadhenu), which yieldeth all that is required."

A few remarks may be made on the *Popular Songs* of the Tamils. Many of them are taken from the dramatic Ramayana and other poems in easy metre. Verses in honor of Hindu gods are also in frequent use. Love, however, is perhaps the most common theme, The following is a brief account of a song of this nature, popular among the Pariah population of Madras. It commences with invoking Ganesa and Saraswati to help the author, characterised as a poor boy, in his composition. Vishnu, Supramanyan, Siva, and Parvati, are likewise asked to render their assistance. A young women is described as going to the bazar. Permission is sought to follow her; she expresses dislike. "It is not right for you to follow me; if you come, I will scold you; why do you follow me?" The reply is, "I follow you because I love you." "It is very rude in you to follow me; tell me why you wish to follow me." "O you who wear a beautiful spotted cloth, will you not speak a kind word to me?" "I have no time to talk with you; why do you speak so vainly? do not speak mischevious words; you had better go away." "I have no mind to go away; you are like a pea-hen; I will follow you and speak a word to you." "Speak that word standing at a distance; is it right to force me to listen to you?" "I have followed you through love; is it right to quarrel with me?" "You speak rudely; since when I go alone, you thus trouble me, &c.

In another song the writer says, "O woman! you are hot milk to me, and I am sugar to you; between milk and sugar, what is the dispute? You are powdered sandal-wood to me, and I am musk to you; is there any opposition between the two?"

Very often, however, the popular songs are very immoral. This, indeed, applies to a considerable number of Tamil poems, not of Jaina origin. The Rev. P. Percival, Professor of Vernacular Literature, Presidency College, Madras, remarks as follows of Indian Literature :—

"Romantic stories are treated so as to command admiration, as far as richness of language and description are concerned, but not unfrequently containing a vein whose tendency is essentially and grossly immoral. Even the beautiful story of Nala and Damayanti, that in the hand of India's illustrious dramatic bard is so inimitable, and free from objection as it exists in its original form, has been so interlarded with poetic license and licentiousness, that on expurgating one of its versions for the use of a select class, I was obliged to expunge upwards of five hundred out of eleven hundred stanzas. It is not meant that the Hindus are exclusive in this sort of taste; the dramatists and novelists of Europe, even of England, furnish evidence to the contrary. But the Hindu exceeds the Westerns in his utter transgression of all bounds of decency. No conception can be formed of some of the productions of the Hindus; they are grossly extravagant in the fertility of licentiousness. Gross obscenity, dark superstition, an extravagant and horrible marvellousness, with frequent references to idolatry, form the principal ingredients of that seasoning which renders the popular literature of the Hindus palatable to the taste of the public."*

The above censure applies to a large extent to Tamil literature. If it does not seem to be borne out by the quotations given in this work, it must be remembered that exceptionable extracts were inadmissible.

The compiler's inquiries about *Nursery Rhymes* have not elicited much. There are Tamil poems called *Taladdu*, தாலாட்டு, describing the infancy of the gods. They are sung to the gods, when, at annual festivals, they are swung in cradles; mothers also repeat them to their children. The following is the commencement of a short poem of this description :—

* Land of the Veda, p. 122.

"Cradle Song in honor of Rama.
To lull Rama in his childhood.

Was he not Vishnu who became incarnate in the city of Ayodhya to save the gods?

Was he not born with three other brothers to destroy the army of Ravana, and the city of Lanka, and to rule over the three worlds?

Was he Yama (Pluto) to his enemies? Was he the wide-spreading Kalpa tree, yielding whatever is desired? Was he like a milk-pot to his affectionate mother?"

The Journal of the Madras Literary Society* quotes the following cradle song translated from the Tamil:

"Swing, Baby, swing!
Swan-dove, swing!
House-pigeon, swing!
Peacock, cuckoo, swing!
Cassia-flower, swing!
Standing-lamp, swing!
Temple-dove, swing!
Swan, parrot, swing!"

Other epithets are: O my sugar-candy, O my ambrosia, O my pearl, O my eye-gem, O my Kalpa tree! &c.

There are also what may be termed nonsense verses, repeated chiefly because they jingle. The following is a specimen, though poor in character.

Mattu mele mattu, matulangkai pinsu
Kolluppoddal kansi, kudivadi tansi
Tansi viddu pillai, kansikkalukutu
Kakkai silamputu, karai yera parkkutu
Tandukkara muttammalai,
kondupoka parkkutu.

Alliyarasani Malai. அல்லியரசாணி மாலை. 8vo. 148 pp. 4 as. Like a number of other works in this list, it bears on the title-page the name of Pukalenti, a contemporary of Kamban; but it is spurious. A tale about Arjuna's falling in love with, and marrying Alli, a princess of Madura. This and several works erro-

* For July 1864, p. 137.

neously profess to be based on the Mahabharata, transferring the Pandus to South India.

Alukira Oppari. அழுகிற ஒப்பாரி.

Apimannan Suntarimalai. அபிமன்னன் சுந்தரிமாலை. 8vo. 171 pp. 6 as. Attributed to Pukalenti Pulavar. About Abhimanya, son of Arjuna. An episode from the Mahabharata in Ammanai verse.

ARISSANTIRA PURANAM. அரிச்சந்திர புராணம். The text, 16mo. 253 pp. 3 as. By Virakkavirajar. 16th cent. In 1212 stanzas, arranged in 12 cantos, the history of King Harischandra is related. The tale is, that he sacrificed every thing rather than tell a lie. It has been translated into English by a native of Ceylon. The Tamil Plutarch gives the following extract, containing the lamentations of Queen *Chandramati* on finding her son lying dead in a wood from the bite of a serpent :—

"I do not know what heinous sin I have committed that thou shouldst meet with thy death from the cruel serpent with protuberant eyes and which suffers neither from being drenched with dew, nor scorched with the sun, nor from want of food. Oh ! my son, who, when affected by the venom didst lay thyself all alone and writhe in agony on the ground ! To whom shall my lord and myself look for help hereafter ?

Wert thou fated to die in a wood, where instead of the sound of musical instruments, only the sound of the flappings of the wings of eagles is heard ? Oh ! my son, why was this fate ordained for thee, the son of the king, who wields the bright javelin, and who made over his fertile kingdom to the suppliant Brahman.

Oh ! my son, whose face resembles the lotus-flower ! When thy father, who sways the sceptre with justice and equals the fierce elephant in strength, shall return to redeem us and ask me 'where is my darling son ?' what shall I say to him ?"

Arissunan Tapasu. அருச்சுனன் தபசு. About the penance of Arjuna. An episode from the Mahabharata.

Dampasariyar Malai. இடம்பாசாரியர் மாலை. By

Kadiravail Kavirayar. 19th cent. Against people who receive a monthly salary of 10 Rupees and spend 100 Rupees. Appended is a little work, *Diskavundu Malai,* டிஸ் கவுண்டு மாலை, against the exactions of money-lenders.

Eniyerram. ஏணியேற்றம். 16mo. 55 pp. 2 as. Attributed to Pukalenti Pulavar. Tale about a ladder constructed to expose Duryodhana.

Erelupatu. ஏரெழுபது. Kampan. 11th cent. 70 stanzas in praise of the plough and the Vellala caste.

Kalimadal. கலிமடல். Erotic.

KALINGKATTU PARANI. கலிங்கத்துப் பரணி. 16mo. 136 pp. By Oddakkuttar. About 11th cent. This work celebrates the conquest of the Kalinga, or Telugu, country, by Kulotunka Chola.

Kaliyana Yesal. கலியாண ஏசல். 18mo. 12 pp. 4 pie. By Virasami Seddiyar. 19th cent. A marriage dialogue. The work commences as follows:

" *Sister of the Bride*: All the happiness the bridegroom is now to enjoy arises from my sister: ten days ago even a Pariah dog would not drink water in his house.

Brother of the Bridegroom: The happiness which the bride is now to enjoy is all from my brother. If I should tell the condition in which she was in her childhood, all would burst out laughing.

Sister: The bridegroom has now an embroidered dress; a turban on his head; a long jacket; a handkerchief to hold in his hands.

Brother: The bride has the happiness of bathing three times a day; of besmearing her face with saffron, and putting a scented mark on her forehead; and of perfuming herself with sandal-wood, &c.

Kaliyana Usal கலியாண ஊசல். 18 mo. 14 pp. 4 pie. Anon. A marriage song when the bridegroom and the bride are swung on a kind of couch.

" O thou who art like the beautiful cuckoo and peacock, swing so that the necklace of flowers, diamonds, emeralds, and pearls, may move, and the whole *pandal* may sway at the same time.

O thou that are the most beautiful of men, swing so that the brilliant loth and pendant gems may move, and the insects may buzz about the garlands."

Kaliyana Valttu. கலியாண வாழ்த்து. 18mo. 28 pp. 6 pie. Anon. Congratulations addressed to the bridegroom and bride by married women.

"O ye who wear the marriage badge, salute ye, with joy!
Salute ye the bridegroom, salute ye the chaste virgin!
Hail ye the Vedas and the Brahmans!
May the parents of the bridegroom and bride rejoice!
May the relatives and friends be glad!"

Kannan Sandai. சன்னன் சண்டை. Small 4to. 86 pp. 3 as. Attributed to Pukalenti Pulavar. The battle between Karna and Arjuna. A story from the Mahabharata in Ammanai metre.

Kapota Vakkiyam. கபோத வாக்கியம். Tale of a pigeon, founded on an episode of the Ramayana.

Kappal Paddu. கபபல் பாட்டு. Songs for boatmen.

Kosuppatam, &c. கொசுப்பதம் &c., 18mo. 6 pp. 3 pie. Anon. Five common songs about musquitoes, on pounding paddy, in praise of snuff and against snuff, and on the goddess Caveryamman. The commencement is as follows:—

"O thou obstinate musquito, do not torment me by thy attacks. O thou musquito, the son of a fool, thou comest buzzing close to my ears. I will burn thee with a firebrand; escape for thy life!"

Kodisura Kovai. கோடீசுரர் கோவை. 8vo. 64 pp. By Sivakkoluntú Tesikar. 19th cent. Erotic.

Kudikedar Malai. குடிகேடர் மாலை. By Kadirvail Kavirayar. 19th cent. Against bad people, who are ruining their families.

Kumaratevar Sattira Kovai. குமாரதேவர் சாத்திரக் கோவை. 16mo. 169 pp. 5 as. By Kumaratevar. 17th cent. Tale of the marriage of a King, &c.

Kulappa Nayakan Katal. கூளப்பநாயகன் காதல். 16mo. 42 pp. 3 as. By Suppira Tipa Kavirayar. A tale of Kulappa Nayakan of Madura.

Kusela Makamunivar Sarittira Kirttanai. குசேல மகா முனிவர் சரித்திரக்கீர்த்தனை. 8vo. 48 pp. 4 as. By Lakkumipati Tasar. Tale of a Rishi, founded on the Bhagavat.

MAKAPARATAM. மகாபாரதம். Selection, 8vo. 280 pp. 12 as. By Villiputtur Alvan. About 16th cent. The portion by Villiputtur includes only ten of the eighteen books, into which the poem is divided, and there are only 3373 stanzas. Last century another poet, Nallapillai, enlarged it by adding 14,728 stanzas. Only about 700 of the latter have been printed. The following specimen is from Ellis :—

"Male and female elephants with their calves, furious lions and tigers everywhere appeared; and foxes, deer, and hares, wild horses and oxen wandered all about.

Here when the cruel lion heard the bellowing of the young elephants, he remained terrified in his cave and durst not leave it; and when the loud bleating of the sheep reached the ear of the furious tigers, they lay all night trembling and sleepless from fear.

Here clouds and serpents are ever wandering or reclining on the side of the mountain; here all the stones scattered around are marked by the sandals of red cotton on the feet of the females of the wild tribes of the forest, whose eyes dart venomous glances.

Though neither desire, anger, joy, grief, or wealth are ever seen here, all around in this resort of the great sages, are beheld daily oblations and sacrifices and the smoke of burnt offerings.

The mountain Candamadanam, where dwell the sages, the cause of all things, resounded with the cries of elephants, the constant murmuring of water, sparkling with collected gold, and the sound of the scriptures which point out the path of truth." P. 57.

Malkam Lewin Turai. மல்கம் லுவின் துரை. 18mo. 8 pp. Anon. In praise of Mr. Malcolm Lewin, Madras Civil Service, who lost his appointment from the part he took about the time the Lex Loci Act was passed. The chorus is, "He is the righteous man; he is the kind-hearted gentleman." "The man who removes

those who labour to make converts and destroy caste; therefore, he is the righteous man, &c.

Manmatan Oppari. மன்மதன் ஒப்பாரி. Lamentation for Manmata, the Hindu Cupid, destroyed by fire from the frontal eye of Siva.

Manmatan Sarittira Kannikal. மன்மதன் சரித்திரக் கண்ணிகள். Small 4to. 34 pp. 1½ as. Anon. Story of Manmata.

Minnoli Malai. மின்னொளி மாலை. About the marriage of Arjuna with Minoliyal.

Minnoliyal Kuram. மின்னொளியாள் குறம். 8vo. 80 pp. 3 as. Reconciliation between Arjuna, disguised as a gipsy, and Minnoliyal.

Muttuvirayi Paddu. முத்துவீராயி பாட்டு. 18mo. 12 pp. 4 pie. Common songs.

NALA VENPA. நளவெண்பா. 16mo. 82 pp. 3 as. By Pukalenti Pulavar. About 11th cent. Story of Nala and Damayanti.

Nalan Kummi. நளன் கும்மி. Same subject as the preceding in different metre.

Nantan Kirttanai. நந்தன் கீர்த்தனை, 8vo. 138 pp. 5 as. By Kopalakishtna. 19th cent. Tale of a King.

Narasingka Vijayam. நரசிங்க விஜயம். Small 4to. 72 pp. Extracted from Kamban's Ramayana. About Vishnu, in his man-lion incarnation, killing Iranniya.

NAIDATAM. நைடதம். Text, Small 4to. 142 pp. 4 as. With commentary, 8vo. 577 pp. 1 Rupee. Abridged Text, Small 4to. 108 pp. Government Book Depot. 4 as. Attributed to Ativirarama Pandiyan, 12th cent. An imitation of the Sanskrit Nala and Damayanti. It contains 1171 stanzas, arranged in 29 cantos. It is so highly valued by the Tamils that it is called "The nectar of poets." In a moral point of view, many parts of the poem are highly objectionable. It is to this work that the Rev. P. Percival refers. See page 185. The following specimen is translated by Ellis :—

Damayanti appears before the Assembly.

"By the command of the King of Vitarpa (Bima Rajen), who resembleth a young elephant and whose broad shoulders, which seem two hills of saffron, are adorned by jewels shining with the lustre of the new-moon, the gods of the celestial regions, the Urager resplendent with sparkling gems, the Vinjeiyer, who dwell on the silver mountain, and the Kings of the earth surrounded by the seven seas, assembled together, like a swarm of bees, which soar buzzing through the sky and longing for honey.

"As she approached, it seemed as if her bosom, bright with gold and jewels, were a furious elephant, which in that forest of unrestrained passion (i. e., the assembly) stopped not except to drink the lives of those around her, and that the rings on her feet, adorned by gold and covered by sandals of red cotton, cried aloud—"Retire, O quickly retire from his fury, ye Kings, protectors of the earth."......

Though the eyes of all the Princes were fixed with ardent passion upon her, the form of the fawn-eyed maiden was hidden from their view, by the brightness of the jewels that blazed around her, by the flowers rained down upon her by the celestial beings, who filled the sky, and by the contending bees which hummed and swarmed among them......

While the impassioned Princes were thus exclaiming, while the chains of pure gold clanged up her breast, and the rings enchased with jewels glittered on her ankles, bright in beauty as a fresh blown bud, joining reverentially the flowers of her roseate hands, her large eyes sparkling like brilliant javelins, the damsel stood with humble mien before her father." P. 165.

Nassuppoykai. நச்சுப்பொய்கை. 8vo. 91 pp. 4 as. Story from the Mahabharata of the poisoning a tank to destroy the Pandus.

Oppari Kannikal. ஒப்பாரிக்கண்ணிகள். 18mo. 56 pp. 1½ as.

Oruturai Kovai. ஒருதுறைக்கோவை. 8vo. 45 pp. 3 as. By Amirta Kavirayar. 17th cent. The Tamil Plutarch describes it as follows: "An erotic poem in honor of the poet's royal benefactor, which is admired as a matchless production of the kind on account of

its splendid diction, harmonious versification, and copious poetical imagery; but as the words used throughout the work have two or more meanings, it puzzles the interpreters."

Oradi Kirttanai. ஓரடிக்கீர்த்தனை. 8vo. 8 pp.

Panavidu Tutu. பணவிடு தூது. Small 4to. 98 pp. 3 as. Anon. About the different kinds of money, of which gold is represented as the king; uses and power of money; money sent as a messenger.

Pansatantira Katai Padal. பஞ்சதந்திரக் கதைப் பாடல். Founded on the collection of tales called Pancha Tantra.

Parasamaya Kolariyar Pillaitamil. பரசமயக் கோளரியார் பிள்ளைத்தமிழ். 8vo. 38 pp. 3 as. By Angkappa Navalar. 19th cent. In praise of a rich merchant.

Pala Ramayanam. பாலராமாயணம். 16mo. 16 pp. 6 pie. By Aiyasuvami Pillai. 19th cent. Story of Rama's childhood.

Parata Kaddiyam. பாரதக் கட்டியம். 18mo. 12 pp. 6 pie. By M. Sapapati Mudaliyar. The Herald's challenge from the Mahabharata.

Palakavi Tiraddu. பாலகவித்திரட்டு. By Sirinavasa Aiyangkar. 19th cent. The author styles himself "The Young Poet." Common songs.

Pandava Vanavasam. பாண்டவ வனவாசம். Story from the Mahabharata about the Pandus living in the wilderness.

Pavalakkodi Malai. பவளக்கொடிமாலை. 8vo. 104 pp. 3 as. Attributed to Pukalenti Pulavar. Story from the Mahabharata about Pavalakkodi, one of the wives of Arjuna.

Ponneri Valinadaippatam. பொன்னேரி வழிநடைப் பதம். 19th cent. The way to Ponneri, a temple about 25 miles north-west of Madras, is described to a woman.

Pukaivandi Patam. புகைவண்டிப் பதம். About the smoke-carriage, or railway engine.

Pukalssi Malai. புகழ்ச்சி மாலை. Attributed to Tattuvarayar. About 17th cent.

Pulantiran Kalavu Malai. புலந்திரன் களவு மாலை. 8vo. 112 pp. 5 as. Attributed to Pukalenti Pulavar. Tale of Pulantiran, one of the sons of Arjuna.

Pulantiran Tutu. புலந்திரன் தூது.

Portions of the RAMAYANA.

PALA KANDAM. பால காண்டம். Text. Small 4to. 208 pp. 12 as. With commentary, 8vo. 433 pp. 2½ Rs. About the youth of Rama.

AYOTTIYA KANDAM. அயோத்தியா காண்டம். Text. 8vo. 154 pp. 12 as. Rama leaves Ayodhya.

ARANIYA KANDAM. ஆரணிய காண்டம். 8vo. 153 pp. 12 as. Rama in the wilderness.

KISHKINTA KANDAM. கிஷ்கிந்தா காண்டம். Text. 8vo. 136 pp. 12 as. Rama gains the assistance of Hanuman, &c.

SUNTARA KANDAM. சுந்தரகாண்டம். Text 8vo. 171 pp. 12 as. Hanuman discovers Sita in Ceylon, &c.

YUTTA KANDAM. யுத்த காண்டம். Text. 8vo. 508 pp. Rs. 2½. Battle with Ravana. The Tamil version of the Ramayana is by Kampan, who is supposed to have lived about the 11th century. The Rev. H. Bower remarks on it as follows: "Kamban does not strictly translate, but gives his own version of the story, not differing materially from the original. We have read both, and at times we were at a loss to know to which of the poets the palm of victory was to be assigned. Kamban's *Tamil Ramayana* may be compared to *Pope's Iliad.* Valmiki is diffuse and simple; Kamban abridges but elaborates. There is a profusion of ornament at times; here and there abounding in beautiful touches of expression."*

Valmiki's Ramayana contains 24,000 verses; Kamban's 12,016 stanzas, each of four lines.

* *Calcutta Review.*

The following extract is from Ellis :—

Ravana attempts to overturn Kailasa.

" When he who is not subject to mortal birth, which revolves like the wheel of a chariot (the divine bull of Siven), cursed him the pitiless giant, regarding it only as the vain word of an angry devotee, he resolved to break in pieces the mountain Cayileigiri, which prevented his chariot from ascending its top, where evil never comes; he suddenly lifted it up, therefore, intending to reduce it to powder, and terrified all those then engaged in devotion on its summit.

The god, who bears the new moon as the crown of his twisted hair, perceiving that the devotees were reeling in confusion, and that Parvati, that tender vine, trembled with alarm, pressed down the mountain with sudden and irresistible force, by the point of the great toe of his sacred foot, shining like gold ; the body of the sovereign of giants staggered under his load and, he whose mind was blacker than his outward form, cried aloud with fear.

While in this predicament, Narader came to him and according to his advice.

While he was thus singing (the Rig Vedam,) Aren delighted embraced him, bestowed upon him the dominion of the three worlds for thirty five millions of years, and gave him the enchanted weapons by which every kind of foe may be overcome ; the giant having received these favors was permitted to depart."

Ramayana Elapaddu. இராமாயண ஏலப்பாட்டு. 8vo. 22 pp. 1 an. By Srinivasa Aiyangkar. 19th cent. Songs on each portion of the Ramayana.

Ramayana Kommaippaddu. இராமயணக் கொம்மைப்பாட்டு. 18mo. 12 pp. 3 pie. Anon. Songs about the Ramayana.

Rukmani Kaliyanam. ருக்குமணி கலியாணம். 18mo. 6 pie. About the marriage of Rukmani.

Sarasa Sallappa Malai. சரசசல்லாப மாலை. Erotic.

Sarappirapantam. சாரப்பிரபந்தம். 18mo. 9 pp. By Murukalingka Aiyan. Siva writes a letter to a rich merchant to give the poet some money.

Silai Elupatu. சிலை யெழுபது. Attributed to Kampan. In praise of the bow and on the Palli or Vannia caste.

Siddu Kavi Tiraddu. சீட்டுக் கவித் திரட்டு. 18mo. 24 pp. 6 pie. Letters of poets in praise of their patrons.

Supattirai Malai. சுபத்திரை மாலை. Malai. 8vo. 78 pp. 2¼ as. Attributed to Pukalenti Pulavar. About the wife of Arjuna.

TANIPPADAL TIRADDU. தனிப்பாடற் றிரட்டு. 8vo. 176 pp. Rs. 1½. Poems by various authors, both ancient and modern.

Tansaivanan Kovai. தஞ்சைவாணன் கோவை. 8vo. 64 pp. 3 as. Attributed to Poyyamoli Pulavar. An erotic poem of 425 stanzas, written in illustration of the rules of the treatise called Akapporul.

Tesingku Rajan Katai. தேசிங்குராஜன் கதை. 8vo. 84 pp. 3 as. Anon. Tale about a Raja of Gingi and a horse.

Tikkuvisayam. திக்குவிசயம். By Kadikaimuttu Pulavar. 18th cent. About the bravery of the Rajah of Sivagiri.

Tirumukkudal Pallu. திருமுக்கூடற் பள்ளு. 8vo. 32 pp. 2 as. Anon. Tale of a Pallan family.

Tiruvidaimarutur Antati. திருவிடைமருதூர் அந்தாதி. 8vo. 16 pp. 1 an. By Kadikaimuttu Pulavar.

Tondamandala Satakam. தொண்டமண்டல சதகம். 8vo. 34 pp. 2½ as. By Padikkasu Pulavar. 18th cent. A hundred stanzas in praise of the Tonda country.

Vanna Tiraddu. வண்ணத்திரட்டு. Collection of poetry in Vannam metre. Erotic. The half of each stanza is about women; the other about a god, &c.

Varunakulatittan Madal. வருணகுலாதித்தன் மடல். 8vo. 36 pp. 4 as. By Varunakulatittan. Erotic.

Veriyar Malai. வெறியர் மாலை. Against drunkards.

Viralividu Tutu. விறலிவிடு தூது. By Ashdavatani. It professes to warn youth against courtesans. The *Tamil Plutarch* notices it as follows: "The poem

consists of 1,144 couplets, and is not undeserving of the high reputation which it has obtained for the beauty of its versification; but the author has completely demolished its moral tendency by the licentious description of the personal charms of the courtesan, and her enticing deportment."

Vittuvan Kuram. வித்துவான் குறம். 18mo. 53 pp. 1 an. Attributed to Pukalenti Pulavar. Tale about Arjuna and his wife.

Section II. Drama.

Works of this class have a large circulation. The following remarks are from the introduction to the Rev. W. Taylor's Catalogue :—

"The best of the ancient dramas are translated into Tamil and other languages. Portions of these are sometimes acted at weddings; when a nautch is given, a drama is occasionally performed. Generally, however, in the south of India, the drama is below contempt, as to its attendants. The original equipment of Thespis, and his company, was quite as good as any thing in, and near Madras. One reason may be the extraordinary fondness of natives for the splendid processions, and night festivals of temples, and their ceremonies. The native mind is not intellectual: it requires the excitement of prostitutes, songs, and dances at festivals; and some gaudy display to stare at, and wonder."*

Allipadsha Nadakam. அல்லிபாட்சா நாடகம். 8vo. 162 pp 6 as. Drama about a Muhammadan king.

Alliyarasani Nadakam. அல்லியரசாணி நாடகம். About a queen of Madura.

Angkampumpavaiyar Vilasam. அங்கம்பூம்பாவையார் விலாசம். By Arumukam Mutaliyar. 19th cent. About Sampantar Murtti changing the bone of a girl at a funeral pile into a young woman, handsome as Ladsmi.

Arakkumalikai. அரக்குமாளிகை. 8vo. 174 pp. 10 as. About the palace of wax to destroy the Pandus. An episode from the Mahabharata.

* Catalogue, Vol. I. p. IX.

Arissantira Vilasam. அரிச்சந்திர விலாசம். 358 pp. 12 as. By Rangkappillai Kavirayar. Story of king Harischandra.

Dampasariyar Vilasam. இடம்பாசாரியர் விலாசம். By Kasivisuvanata Mutaliyar. 19th cent. To ridicule proud people.

Ekanti Nadakam. ஏககாபால வில..

Kopala Vilasam. ரோந்தி நாடகம்சம்ா

Kusalava Nadakam. குசலவ நாடகம். About the sons of Rama.

MAKAPARATA VILASAM. மகாபாரதவிலாசம். 8vo. 92 pp. 2½ as. By Ramassantira Kavirayar. 19th cent. Story of the Mahabharata. There are other dramas on the same subject.

Manmata Vilasam. மன்மத விலாசம். 8vo. 85 pp. 4 as. By Sangkara Kirushna Mutaliyar. About Manmata, the Indian Cupid.

Markkanda Vilasam. மார்க்கண்டவிலாசம். About a Brahman boy rescued from Yama (Pluto) by Siva.

MATIYULLAN NADAKAM. மதியுள்ளான் நாடகம். About a king who had his minister crowned, and retired himself to the wilderness to do penance.

Maturaiviran Vilasam. மதுரைவீரன் விலாசம். 8vo. 154 pp. 4 as. By Alakiya Suntarampillai. About Maturai Viran. See page 118.

Nondinadakam. நொண்டி நாடகம். 18mo. 68 pp. 12 as. By Matura Kavirayar. About a robber whose hands and feet were cut off, but who had them restored by worshipping at a temple.

Oda Nadakam. ஓட நாடகம். Small 4to. 44 pp. 1¼ as. Also called *Nouka Sarittiram.* Translated from the Sanskrit. About Krishna and the shepherdesses.

Patmasura Vilasam. பத்மாசுர விலாசம். 8vo. 88 pp. 4 as. About a giant who caused his own death by a charm which he had obtained.

Pirakalatan Vilasam. பிரகலாதன் விலாசம். 8vo. 238 pp. 1 Re. By Arungkanata Kavirayar.

RAMA NADAKAM. இராம நாடகம். 8vo. 378 pp. 12 as. By Arunasala Kavirayar. 18th cent. The Ramayana in dramatic form. The following is an extract :—

" In the midst of lamentation, Rama leaves Oude, mounts his chariot, and arrives at the skirt of the forest. He then desires the charioteer to drive the chariot back to the city, and orders his followers to return with it. Then Sumantiram laments thus :

Shall I drive back the chariot without Rama, who gives pleasure to the whole world ? When the king beholds the chariot he will think that his son is riding in it ; when he sees that he is not there, what shall I say to him ?

When it is reported to Tasaratan by the people who see the empty chariot, will he not shriek through excessive g;ief ? Shall I have the courage to tell him that his sons have been left alone in a forest in a strange country ?"

Sakuntalai Vilasam. சகுந்தலை விலாசம். 8vo. 98 pp. 3 as. By Ramassantira Kavirayar. 19th cent. Story of Sakuntala.

SAMUTTIRA VILASAM. சமுத்திர விலாசம். 8mo. 101 pp. 3 as. By Kadikaimuttu Pulavar. 18th cent. The Raja of Ettiapuram compared to an ocean.

Siruttonda Nayanar Vilasam. சிறுத்தொண்ட நாயனார் விலாசம். 8vo. 86 pp. 2½ as. By Parasirama Kavirayar. 19th cent. About a Saiva devotee who cooked his own son to provide a meal for Siva.

Sittirangkatai Vilasam. சித்திராங்கதை விலாசம். 8vo. 138 pp. 3½ as. By Parasirama Kavirayar. About one of the wives of Arjuna.

Tarukavana Vilasam. தாருகாவன விலாசம். 8vo. 130 pp. 4 as. By Ramassantira Kavirayar. 19th cent.

Tasiltar Vilasam. தாசில்தார் விலாசம். By Kasivisuvanata Mutaliyar. 19th cent. About the tricks of Tasildars, receiving bribes, extorting money, &c.

Section III. Prose Fiction; Tales, &c.

Work of this class are pretty numerous, and their circulation is extensive. Wilson thus shows the importance of their study:—

"The elucidation, which such an inquiry promises to afford of the past manners of the Hindus, before they were metamorphosed, and degraded by the influence of foreign subjugation, constitutes an advantage of more than imaginary value. We see what they were more distinctly than through the medium of any general description; and can trust to their own pictures of themselves more confidently than to any crude and imperfect exhibitions, delineated from present experience or circumscribed research. In this point of view, therefore, Hindu fable becomes a valuable accession to real knowledge, and serviceably supplies that want of sober history, which all Oriental inquirers have such perpetual occasion to lament.

"It is not only with respect to themselves, however, that the fictions of the Hindus are calculated to add to our stock of knowledge: the influence, which they have exercised on the state of manners in Europe will only be duly appreciated, when we shall be better acquainted with the extent of the obligations we owe them. By whatever channel they may have been conveyed to the west, the Oriental origin of most of the tales, which first roused the inventive faculties of our ancestors, is universally admitted; but the advocates of the Gothic or Arabic origin of romance agree in referring its birth-place to the East."*

The *Pancha Tantra* (five chapters) is one of the oldest collections of Indian fables. It can be traced back to the 6th century A. D. The Hitopadesa, founded upon it, is still more celebrated. Among other well known books may be mentioned twenty-five stories of a Demon, thirty-two tales of the animated images supporting the throne of Vikramaditya, the tales of a Parrot, &c.

Wilson thus notices the design of Hindu fables, with one peculiarity belonging to them:—

"Each fable is designed to illustrate and exemplify some reflection on worldly vicissitudes or some precept for

* Works, Vol. IV. p. 2.

human conduct; and the illustration is as frequently drawn from the intercourse of human beings, as from any imaginary adventure of animal existence; and this mixture is in some degree a peculiarity of the Hindu plan of fabling or story-telling. Again, these stories are not aggregated promiscuously, and without method, but they are strung together upon some one connected thread, and arranged in the frame-work of some continuous narrative, out of which they successively spring; a sort of machinery to which there is no parallel in the fabling literature of Greece or Rome. As far, therefore, as regards the objects for which the apologues or stories are designed, and the mode in which they are brought together, this branch of literary composition may be considered as original with the Hindus; and it was the form of their fabling that served as a model, whilst at the same time the subjects of their tales afforded materials, to the storytellers of Europe in the middle ages. That the fables of Pilpay were of Indian extraction was known to the orientalists of Europe in the latter part of the last century."*

In some cases the whole moral effect is good, or at least calculated to afford innocent amusement. Wilson gives the following fable from the *Pancha Tantra*:—

"In a certain village there was an Ass named Uddhata. During the day he carried the bundles of a washerman. At night he followed his own inclinations. During his nocturnal rambles he formed an acquaintance with a Jackal, in whose company he broke into enclosures, and feasted on their contents. On one occasion, when in the middle of a cucumber field, the Ass, exulting with delight, said to the Jackal, 'Nephew, is not this a heavenly night; I feel so happy that I must sing a song. In what key will you prefer it?' The Jackal replied, 'What nonsense, when we are engaged in plundering, to think of such a thing. Silence becomes thieves and libertines, as it is said 'Let the sick man and the lazy refrain from stealing and chattering, if they would escape with life.' If your song be ever so sweet, should the owner of the field hear, he will rise, and in his rage bind and kill you; eat, therefore, and be silent The Ass replied, 'You can be no judge of the charms of

* Works, Vol. IV. pp. 85, 86.

music, as you have spent all your life in the woods. Observe, in the nights of autumn, in privacy with your love, the distant song of the singer drops like nectar into the ears.' The Jackal answered 'It may be so, but your voice is abominable, why should you let it lead you into trouble ?' The Ass was highly affronted at this, and said ; 'Away, blockhead, do you question my musical proficiency ? I know every branch of the science ; for instance, there are seven notes, three scales, and twenty-one intervals, &c. The scientific combination of the parts of music is particularly grateful in the autumnal season. There is no gift of the gods more precious than music. Ravana received the boon from the three-eyed god (Siva), delighted with the rattling of dry tendons. How then do you presume to question my powers, or to oppose their exercise ?' 'Very well,' replied the Jackal, 'let me get to the door of the garden, where I may see the gardener as he approaches, and then sing away as long as you please.' So it was settled ; and the Jackal having provided for his own safety, the Ass opened his chaunt. The gardener was awakened by the noise, and rising immediately, repaired to the spot, armed with a stout stick, with which he fell upon the Ass, knocked him down, and belaboured him till he was tired. He then brought a large clog, with a hole in it, which he fastened to his leg, and tied to a post, after which he returned home, and went to sleep. The Ass came to himself, and forgot his tortures in the recollection of his home and companions. As it is said, 'On a dog, a mule, and an ass, a good beating leaves but a momentary impression.' Accordingly, springing up, he forced his way out of the inclosure, carrying the clog along with him. As he ran off, the Jackal met him, and said, 'Bravo, uncle,' &c.*

In many cases superstition is inculcated. The following tale of the Fowler and the Pigeon shows the benefits of the burning of widows :—

"A fowler, having caught a female dove, is overtaken by a violent storm, and repairs for shelter to the tree inhabited by the male. Moved by the counsels of his captive mate, and his own estimate of the rites of hospitality, he not only gives the fowler shelter in the hollow trunk,

† Works, Vol. IV. pp. 65, 67.

but collects dry leaves and makes him a fire, and casts himself into the flames, to furnish his guest a meal. The bird-catcher liberates the dove, and she also throws herself into the fire; on which she and her lord assume celestial forms, and are conveyed to heaven in divine cars, agreeably to the text, that says 'A widow, who burns herself, secures for herself and her husband enjoyment in Paradise, for as many years as there are hairs on the human body, or thirty-five millions.' The fowler becomes an ascetic, and voluntarily perishes in a burning forest."*

One of the greatest obstacles to progress in India is the ignorance of females, and the contempt with which they are regarded. Many of the Hindu tales tend to foster this state of things. Wilson contrasts with it the Teutonic feeling and its effects:—

"The greater number of them turn upon the wickedness of women, the luxury, profligacy, treachery the craft of the female sex. These attributes no doubt originate in the feelings which have always pervaded the East unfavorable to the dignity of the female character; but we are not to mistake the language of satire, or the licentiousness of wit, for truth, or to suppose that the pictures which are thus given of the depravity of women owe not much of their colouring to the malignity of men. The avidity with which this style of portraiture was adopted and improved upon in Europe shows that either the women of Christian Europe were still more vicious than those of India, or the men were still less disposed to treat them with deference and esteem. It is in this respect that stories of domestic manners contrast so remarkably with the inventions of chivalric romance; and the homage paid in the latter to the virtues and graces of the female sex is a feature derived, in all probability, from that portion of their parentage which comes from the North, woman being ever held in higher honour amongst the Teutonic nations than amongst those of the South of Europe or of the East, and contributing, by the elevating influence she was permitted to enjoy, to their moral exaltation and martial superiority.†"

Another most injurious influence exerted by some Hindu tales is, that they virtually inculcate, OVERCOME

* Works, Vol. IV. p. 41.

† Works, Vol IV. pp 114, 115.

BY DECEIT. The lesson has been taught to apt scholars. As a nation, the Hindus glory in the fox-like cunning, with which they so often outwit their bovine European rulers. The conscience of the people will never be right till it is felt that all trickery is base and despicable. The *Pancha Tantra* contains many stories of the objectionable character now mentioned. They should be carefully weeded out of any selections used in schools.

Alakesurar Raja Katai. அழகேசுரர் ராஜகதை. Tales related to a king by his four ministers. See Taylor's Catalogue, Vol. III. p. 163.

Allimaka Rajan Katai. அல்லி மகாராஜன் கதை. 8vo. 102 pp. 3 as.

Ananta Virata Nonpu Katai. அனந்தவிரத நோன்புக் கதை. Tale based on the Skanda Purana.

Angkampumpavayar Sarittiram. அங்கம்பூம்பாவையர் சரித்திரம். Tale of a bone being changed into a girl.

Arabian Nights. Portion translated from the English.

Asvameta Parvam. அஸ்வமேத பர்வம். 8vo. 220 pp. 4 as. About the Horse-Sacrifice, from the Mahabbarata.

Kamarajan Katai. காமராஜன் கதை. Story of the Hindu Cupid.

Kapilai Vasakam. கபிலை வாசகம். 18mo. 15 pp. 4 pie. Anon. Story about a cow and a tiger.

KATAMANJARI. கதாமஞ்சரி. 8vo. 54 pp. 3 as. Tales collected by Tandavaraya Mutaliyar. Style considered good.

KATASINTAMANI. கதா சிந்தாமணி. 8vo. 99 pp. 272 as. Collection of tales; very popular. Several of them are about decisions, somewhat in the style of Solomon's judgment. There are anecdotes of Appaji, the famous minister of Narasinga Rayer. The following are specimens in an abridged form: The king and his

minister went into a field, which some persons were cultivating. They heard the words, face, mouth, young, with reference to the work going on. The minister was asked to explain them. His reply was, one part of the field was to be prepared for saffron, which Tamil women rub on their face; another for the betel plant, to be chewed; and the third for young cocoanuts. The emperor of Delhi sent for Appaji, hearing of his great ability. Before the durbar, the emperor exchanged dresses with his prime minister, who occupied the throne, while the emperor stood as one of his courtiers. Though Appaji was not informed of this, he laid the presents he brought at the emperor's feet. He was asked to explain how he recognised him. His reply was, that when he entered the hall, all eyes were fixed, not upon the throne, but upon the disguised emperor; hence he was able to distinguish him.

KILIKKATAI. கிளிக்கதை. Small 4 to 148 pp. 4 as. Tales of a parrot.

Kovalan Katai கோவலன் கதை Tale of a merchant of Madura.

Kusalavakkiyam. குசலவாக்கியம். Tales about the sons of Rama.

Makiladisservai Sarittiram. மகிழடிச் சேர்வை சரித்திரம் Tale about a temple at Trivatore, 5 miles north of Madras.

Matanakiri Rajan Katai மதனகிரிராஜன் கதை. 8vo. 191. pp. 6 as Tales about a king and his son.

MAKAPARATA VASANAM. மகாபாரத வசனம். The Mahabharata in prose. The whole work is sold at Rs. 15. Separate books may also be purchased. The following are some of them:—

Makaparata Ati Parvam Vasanam. மகாபாரத ஆதி பர்வ வசனம். Folio, 280 pp. First Book. Early History of the Pandus.

MakaparataSapa Parvam Vasanam. மகாபாரத சபா பர்வ வசனம். Folio, 158 pp. Second Book. Great assemblies held; Krishna displays his strength, &c.

Makaparata Virata Parva Vasanam. மகாபாரத விராதபர்வ வசனம். Folio, 25 pp. Fourth Book. The Pandus disguised at the court of king Virata.

MUPPATTIRANDU PATUMAI KATAI. முப்பத்திரண்டு பதுமைக் கதை. 8vo. 230 pp. 6 as. 32 Tales about Vikramaditya.

NALA SAKKIRAVARTTI KATAI. நளச் சக்கிரவர்த்தி கதை. 8vo. 91 pp. 2½ as. Story of Nala and Damayanti.

Nallatangkam Katai. நல்லதங்கந் கதை.

Nantan Sarittiram. நந்தன் சரித்திரம். About a king who introduced leather money to obtain the coin in the country.

Nalu Mantiri Katai. நாலுமந்திரி கதை. 18mo. 46 pp. 1 an. Story of a king and his four ministers.

Pannirandu Mantiri Katai. பன்னிரண்டு மந்திரி கதை. Story of a king and his twelve ministers.

PANGSATANTIRA KATAI. பஞ்சதந்திரக் கதை. 8vo. 84 pp. 4 as. The original of the Hitopadesa. It is noticed in the prefatory remarks.

PARAMARTTA KURU KATAI. பரமார்த்த குரு கதை. 12mo. 1¾ as. Pondicherry. Revised by Beschi. Translated into English by Babington.

Persian Stories. பர்ஷியன் கதைகள். 12mo. 105 pp. English and Tamil. By C. Jesudasen Pillai, from the English edition of the Rev. H. G. Keene.

Persian Tales. பாரசுக் கதை. Translated and pub-ished by C. Palavendiram Pillai. 8vo. 254 pp. Rs. 2.

Pesamadantai Katai. பேசாமடந்தை கதை. 8vol. 67 pp. 3 as. Tale of a woman who pretended to be dumb.

Picture Book. 16mo. 16pp. 6 pie. C. V. E. S. Anecdotes with illustrative woodcuts.

POPE'S PROSE READING BOOK. Books I—III. 8vo. 232 pp. Rs. 2. By Dr. G. U. Pope. Prepared for the use of Europeans studying Tamil. Book I. contains fables and easy stories. Book II.

the 2nd part of the Panchatantra. Book III. the History of Nala. Notes and references to the "Hand-Book."

Pururava Sakkiravartti Katai. புரூரவச்சக்கிரவர்த்தி கதை. 8vo. 78 pp. 2½ as. Tale of a king Pururava, one of the ancestors of the Pandus.

RAMAYANA VASANAM. இராமாயண வசனம். The whole of the prose version of Kamban's Ramayana has been printed. Price Rs. 7½. Of the prose version of Valmiki's poem, three parts containing 334 pp. folio, were printed about 20 years ago.

RAMAYANA UTTARA KANDAM. இராமாயணம் உத்தர காண்டம். Small 4to. 132 pp. By Tirussirrampala Tesikar. This book is considered one of the best specimens of rhetorical prose.

Siruttonda Nayanar Palangkatai. சிறுத்தொண்ட நாயனார் பழங்கதை. 8vo. 50 pp. 2½ as. About a Saiva devotee cooking his son to provide a meal for Siva.

Tamilariyum Perumal Katai. தமிழறியும் பெருமாள் கதை. 18mo. 95 pp. 1 an. About a poetess who refused to marry any one who could not overcome her in versification.

Tennalarama Kirishnan Katai. தென்னாலராம கிரிஷ்ணன் கதை. About a poet who lived in the time of Narasingha Rayer.

Terkonda Vasakam. தேர்கொண்ட வாசகம். About a king who put his son to death for accidentally killing a cow.

Tesingka Raja Katai. தேசிங்கராஜா கதை. 8vo. 84 pp. 3 as.

Vetala Katai. வேதாளக்கதை. 16mo. 75 pp. 1 an. Tales of a demon.

VINOTARASAMANSARI. விநோதரசமஞ்சரி. Small 4to. 404 pp. Rs. By Virasami Seddiyar, late head Pundit of the Presidency College, Madras. Tales of Kampan, Oddakkutter, and Kalamekam; the story of Paramartta Guru, &c. The style is much admired.

Section IV. Miscellaneous Literature.

About Hindu Castes.

Treatise on Hindu Castes. இந்துசாதி விளக்கம். Small 4to. 72 pp. By Charles Simeon. "A Conversation on the Origin of Hindu Castes explained according to Natural Philosophy." Madras, 1852.

Tevappiramanassatiyin Vilamparam. தேவப்பிரமாணச் சாதியின் விளம்பரம். 18mo. 14 pp. 6 pie. By Masillamani Assariyar. Prose. On the origin of the Brahmans.

Tondamandala Tuluva Velalar Marapin Vilakkam. தொண்டமண்டல துளுவவேளார் மரபின் விளக்கம். 18mo. 8 pp. 3 pie. Anon. Prose. About the origin of the Tuluva Velalar caste. They are said to have been cultivators from the Tuluvu country, who cleared portions of the Chola country, when it was covered with orests.

Vaisiya Sarittiram. வைசிய சரித்திரம்.

Vaisiya Puranam. வைசிய புராணம். 8vo. 140 pp. 1 Rupee. About the merchant caste.

Riddles.

Irusol Alangkaram, Mussol Alangkaram. இருச்சொல் லலங்காரம் முச்சொல் லலங்காரம். 18mo. 12 pp. 4 pie. Anon. Two and three questions answered in the same words having different meanings. The following are specimens.

Why does the river easily extend its limits ? Why does he speak rudely ? The same answer may be explained to mean, Because there is no rock to restrain it ; or, Because there is no one to beat.

Why does this waggon run ? How comes this stranger to be brother-in-law ? Answer. On account of that bullock, on account of my sister.

There is another work, with the same title, 8vo. 21 pp. 1 anna.

The following are from *Kata Sintamani* :—

A vessel not made by a potter ; whiteness not caused by a washerman ; water not from the rain ? A cocoanut.

What can the younger brother touch, but the elder brother cannot? The under lip.

Saitapura Malai. சைதாபுரமாலை. 16mo. 30 pp. Riddles, with answers in a kind of cipher.

On Widow Re-marriage.

Matar Punar Vivaka Kandanam. மாதர் புநர் விவாக கண்டனம். Small 4to. 30 pp. Pondicherry.

CLASS G. PHILOLOGY.

SECTION I. DICTIONARIES AND GRAMMARS.

DICTIONARIES.

Asiriya Nikandu. ஆசிரிய நிகண்டு. By Andi Pulavar. Vocabulary of synonyms.

MANUAL DICTIONARY OF THE TAMIL LANGUAGE. தமிழ் அகராதி. In three parts. Part I. பெயரகராதி, (8vo. 794 pp.), forms a dictionary of Tamil words. Part II., பொருளகராதி, (8vo. 70 pp.) is a collection of Synonyms. Part III., தொகை யகராதி, (8vo. 31 pp.) explains such expressions as the 64 sciences; the 56 countries, the 27 asterisms &c. American Mission Press, Jaffna, 1842. Principal compiler, Rev. L. Spaulding. Price Rs. 3½. The work contains 58,500 words.

SATURAKARATI. சதுரகராதி. 8vo 507 pp. Rs. 1¼. By Beschi. A Dictionary in four parts. "The first consists of an ordinary vocabulary, with the signification attached to the words; the next is an arrangement of synonyms; the third is a rhyming dictionary; and the fourth a classical dictionary. It is altogether an invaluable compilation." "Land of the Veda," p. 119. Sold at Government Book Depôt.

SUDAMANI NIKANDU. சூடாமணி நிகண்டு. By Mandalapurudar. A Vocabulary consisting of 989 stanzas, arranged in 12 chapters. The subjects are as follows: 1. Names of gods. 2. Names of men. 3. Beasts. 4. Plants. 5. Places. 6. Synonyms. 7. Artificial objects. 8. Abstract nouns. 9. Verbal nouns. 10. Words relating to sound, &c. 11. Ex-

planations of words. 12. Explanation of numbers like the 64 sciences, &c. There are numerous editions. Parts I. and XI, which are in most frequent use, are also printed separately. Part I. Text, 18mo. 38 pp. 1 an. Part XI, with commentary. 8vo. 80 pp. 2½ as. Bazar edition. A superior edition, with a number of additional stanzas by Vetakiri Mutaliyar, has been printed at Jaffna, 8vo. 171 pp. 1 Re. The first 10 chapters, (with commentary) have also been printed at Jaffna. 8vo. 183 pp. 12 as.

TIVAKARAM. திவாகரம். By Sentan. A Tamil Vocabulary, divided into 12 chapters. The author of the preceding work professes to have followed the Tivakaram. Various editions have been published. Text, 12 parts, 12mo. 242 pp. 12 as. Parts I and II. each 16mo. 24 pp. ½ anna.

Tokaipper Vilakkam. தொகைப்பெயர் விளக்கம். 18mo. 181 pp. By Vetakiri Mutaliyar. 19th cent. The third part of the Tamil Dictionary with additions.

Tokai Akarati. தொகை யகராதி. 18mo. 45 pp. See Part III of Manual Dictionary for explanation.

URISSOL NIKANDU. உரிச்சொல் நிகண்டு. 18mo. 103 pp. 4 as. By Kangkaiyar. A vocabulary on the same plan as the Nikandu.

GRAMMARS.

Grammar is a favourite study among the Hindus. It is fabled that Agastya wrote the first Tamil Grammar; but it perished on account of the curse of his pupil Tolkappiyanar. The latter wrote what is called the *Tolkappiyam*, the oldest treatise on the subject now in existence. It contains 1276 sutras, or rules in verse. Pavananti wrote the *Nannul*, in 462 sutras, considered the standard work on Tamil Grammar. It is greatly admired for "its logical arrangement and comprehensive brevity." The Tamils boast that its sutras do not contain a single redundant word. Though intelligible to good scholars, others will think that the remark of Sir William Jones, applies

to them in some measure,—"dark as the darkest oracles."

The following is the preface, as translated by Messrs. W. Joyes and Samuel Pillay:

"At the request of the lion-hearted Gunghun whose sole amusement is in the Arts and Sciences, whose delight is in war, who with upright sceptre, dispenses justice beneath the shade of a white umbrella, with munificence equalled by nothing but the clouds; whose legs are encircled by the insignia of bravery; who, (*I say*), being of ancient celebrity, has, by the dissolution of the inimical hatred of foes, with power unbounded, stationed as props of that earth which owns no other sway, his elephants each in position fair:—(*at his requesting*) the production of a work which was to make known to all, in genus, species, and individual kind, the five grand subjects which make up the Tamil circuit comprise: within the Eastern Sea, Comorin's Cape, the land of Coorg and Vaneguddum (*that bounds its northern spread: that Tamil*) which the Divine self-existent Being who in His excellence spurns to be holden by beginning or end, equality or measure, desire or aversion, has, from the graciousness of his disposition, freely and heartily granted (*to man*) as one of those eighteen languages by means of which (he) may understand the four grand objects (*for which he was made*) with a view thereby to remove the obscurity of his mind, like the sun which by his diffusive light illumining every thing, disperses the darkness wherewith the wide world is pervaded—an individual by name Pavananthi, of indescribable eminence and surpassing piety, the son of Sunmathy Mooni of golden bulwarked Sanagapooram, wrote a work by name Nunnool in which he follows the path hewn out by ancient authors."

Pavananti lays down as a rule that a preface should not be written by the author himself. The foregoing, in true native style, was probably written by one of his admirers.

Tamil Grammar, *or Belles Lettres* as Beschi terms it, is arranged under five heads; 1. *Letters*, or Orthography. 2. *Words*. This head treats of the four parts of speech, noun, verb, adjective and particles. Etymology and syntax are included. 3. *Matter*. In the "opi-

nion of Tamilians it professes to treat of the nature and qualities of things in general; but in all known works extant on this subject confines itself to *Agaporul*, in which rules are laid down for the composition of amatory effusions, and *Puraporul*, wherein rules are given for composing treatises on war, fortifications, the maintenance of the public good, &c. and sometimes on morality."* 4. *Prosody*, or versification. 5. *Rhetoric.*

Akapporul Ilakkanam. அகப்பொருளிலக்கணம். Text. Small 4to. 83 pp. By Narkkavirasa Nampi. About 17th cent. Rules for composing amatory poems.

Aniyiyal Vilakkam. அணியியல் விளக்கம். By Saravanapperumal Aiyar, 19th cent. On Rhetoric.

Ilakkana Kottu. இலக்கணக் கொத்து. 8vo. 72. pp. By Saminata Tesikar. 18th cent.

Ilakkana Surukka Vinavidai. இலக்கணச் சுருக்க வினாவிடை. Small 4to. 110 pp. By Visakaperumal Aiyar. 19th cent. Catechism on the five parts of Grammar.

ILAKKANA VINAVIDAI. இலக்கண வினாவிடை. 4to. 338 pp. By Tandavaraya Mudaliyar. 19th cent. Catechism of Grammar. On the first two parts.

KARIKAI. காரிகை. 8vo. 90 pp. 6 as. By Amirtasakarar. On versification.

Muttuviriyam. முத்துவீரியம். By Muttuvirya Kavirayar. 19th cent. Sutras on Prosody.

NANNUL. நன்னூல். Text, Small 4to. 33 pp. 2 as. With brief commentary (காண்டிகை யுரை), 8vo. 240 pp. 8 as. With complete commentary (விருத்தி யுரை), 8vo. 341 pp. Rs. 2. By Pavananti. About 10th cent. It treats of the first two parts of Grammar. There are two prefaces. The general preface discusses the following subjects. 1. The nature of a classical work. 2. The character and qualifications of a teacher. 3. The method of teaching. 4. The character and qualifications of the

* *Grammatica Tamuliensis*, p. 4.

scholar. 5. The conduct of scholars during the time of instruction. The teacher, like the sea-girt earth, should be encompassed with the circle of the sciences; be patient and immovable as a mountain; just and equitable as a balance; and his reputation should be as fragrant as the rose.*

There are several editions of the Nannul. A portion of it was translated with notes by Messrs. W. Joyes and S. Pillay. This is now out of print. There is an edition by Dr. G. U. Pope, beautifully printed, with English summaries, prose renderings, and a vocabulary. The abridgment for schools, by P. Savundranayagam Pillai, B. A., is a useful work.

Pavananti lays down rules, and then gives the exceptions in minute detail. When one rule has been gone over in this manner, he takes up another. The advanced student will find his work of great value; but it is perplexing to others.

Neminata Mulam. நேமிநாத மூலபாடம். 8vo. 16 pp. By Kumavira Panditar. About 16th cent. On Orthography and Etymology.

Pagnsaladsana Surakka Vinavidai. பஞ்சலட்சணச் சுருக்க வினாவிடை. 16mo. 92 pp. 2 as. By Irajakopala Mutaliyar. 19th cent. Catechism on the five parts of Grammar.

Perakattiyam. பேரகத்தியம். 8vo. 16 pp. This work professes to contain fragments of the treatise on grammar by Agastiyar; but it is a forgery.

PIRAYOKA VIVEKAM. பிரயோக விவேகம். Text. 18mo. 14 pp. By Suppiramaniya Vetiyar. 18th cent.

POPE'S THIRD TAMIL GRAMMAR. Part I. Catechism. A full exposition of the grammar of the language, with copious examples so arranged as to form a series of reading lessons. Part II. consists of the Nannul, already noticed. A grammatical vocabulary is added. 8vo. 411 pp. Government Book Depot, Rs. 3.

* Rev. H. Bower, in *Calcutta Review*.

Poruttappaddiyal பொருத்தப் பாட்டியல். On the mode of commencing poems, &c.

Pukalenti Rattina Surukkam. புகழேந்தி இரத்நச் சுருக்கம். On metaphors to be used in Erotic Poetry.

Tamil Grammar. 12mo. 290 pp. By Arnachellum Pillai, Palamcottah, 1853. Arranged with reference to the Nannul, with an English translation.

TANDI ALANGKARAM. தண்டி யலங்காரம். 8vo. 122 pp. 1 Re. By Tandiyasiriyar. On Rhetoric.

TOLKAPPIYAM. தொல்காப்பியம். Part I. Small 4to. 228 pp. This work is noticed in the introductory remarks. Part II. is very miscellaneous in character. It treats of the seasons of the year, civil, political and military customs, clandestine marriage, lawful marriage and the marriage state, &c.

Tolkappiya-Nannul. தொல்காப்பிய நன்னூல். 8vo. 222 pp. Rs. $1\frac{1}{4}$. By S. Samuel Pillay, revised by W. Joyes, Esq. A comparative reference edition of the Tolkappiyam and the Nannul, with examples and notes. A list of works on Tamil grammar is appended, pp. 121—124.

Tonnul. தொன்னூல். Folio. 120 pp. By Beschi. The title means, ancient scientific treatise. It is based upon the Nannul; but the arrangement is different. The Tamils specially admire the part on general knowledge.

Upamana Sangkirakam. உபமான சங்கிரகம். 16mo. 5 pp. By Tiruvengkadaiyar. About 16th cent. On the metaphors to be used in erotic poems.

Venpappaddiyal. வெண்பாப் பாட்டியல். 8vo. 30 pp. 2 as. By Kunavirapanditar. About 12th cent. About the introductions of poems.

Viruttappaddiyal. விருத்தப் பாட்டியல்.

Virasoliyam. வீரசோழியம். On the five parts of grammar.

Section II. Educational Books.

Introduction.

Indigenous Education.—Before giving a list of educational books, the instruction imparted in native schools may be briefly noticed.

Reading and Writing.—These are taught together. After the astrologer has selected a lucky day, the child is sent to school. He is first taught to repeat the Alphabet. This is generally done without paying any attention to the characters. A boy may go over *ana*, *avana*, &c. very glibly, and yet be unable to distinguish one of them. Next the letters are traced with the finger on sand,—the teacher, or a monitor, at first guiding the motion. In some cases, the third stage is to follow, with a stylus, large letters scratched on a palm leaf. In the ordinary village schools, neither paper nor ink is employed—the leaf of the palmyra palm is the sole material. Tamils learning Sanskrit, and Muhammadans write on boards with chalk. In town schools, paper is coming into use.

When the Tamil alphabet has been acquired, the Attisudi of Auvaiyar is next taught. Its laconic expressions in the poetical dialect, are quite unintelligible to the children, and, indeed, in many cases to the teacher. No lesson is ever explained. It is considered that all the children have to do is to read and commit to memory—the meaning they will learn when they grow up. The Ulaka Niti, Konraiventhan, Muthurai, &c., are next studied; works like Arappalisura Satakam, Manavala Narayana Satakam, the Kural, and Naladiyar, are read by the more advanced scholars. Local Puranas and poetical vocabularies are also frequently used. Letter writing is taught; as invitations to marriages, letters on village affairs, bonds, &c.

Arithmetic.—This is the favorite branch of study throughout India. The popularity of a teacher depends greatly upon it. The object is to make the

children expert at bazar calculations. Hence little value is attached to the questions with which English books on arithmetic are often filled. A parent thinks that his child may never once in his life require to make long computations on slates, but that he may be cheated every day if ignorant of common accounts. In vernacular schools under Europeans, native arithmetic is often neglected. This greatly damages them in the estimation of the people. While arithmetic is taught according to the European system, native accounts should also receive attention.

The Tamils are behind the Telugus in not having a cipher. Their tables in some respects are peculiar. The children are first taught to repeat the numbers, 1, 2, 3, &c. The native table, *Ponnilakkam* (money numbers), begins with what is usually considered the lowest fraction, $\frac{1}{320}$. Sometimes the child commences with this number as the smallest! Next follow $\frac{1}{160}$ $\frac{1}{80}$, &c. Fractions with 3 and 7, or their multiples as denominators, cannot be represented. What is termed *Nellilakkam* (paddy numbers) is next taught. It begins with $\frac{1}{40}$ of a measure of paddy, next $\frac{1}{20}$, $\frac{3}{40}$, $\frac{1}{10}$, $\frac{1}{8}$, &c.

The Multiplication Table (*Ensuvadi*) follows. It is divided into two principal parts,—the multiplication of integers and of fractions. It begins as follows: 1 × 1 = 1, 1 × X = X, 2 × 1 = 2, 2X × 1 = 2X, 3 × 1 = 3, 3X × 1 = 3X, &c., as far as X × 1 = X, C × 1 = C. The last column of the multiplication of integers begins with 1 × X = X, X × X = C, and ends with CM × X = XCM, XCM × X = ten crores. The last number is expressed in words as if it could not be represented by numerals.

An attempt is made to represent the Tamil notation in the preceding examples. The Arabic numbers are now rapidly coming into use.

The multiplication of fractions, grain measure, weights and measures, follow the table of integral numbers. Then come the Yugas, the names of the sixty years of

the Hindu cycle, the seasons, months, phases of the moon, days of the week, lucky and unlucky times of each day, the direction of Siva's trident each day, the 27 asterisms, signs of the Zodiac, and other matters connected with astrological purposes.

A brief explanation may be given about Siva's trident. On Monday and Saturday, Siva is said to hold his trident from the east. No one should, on these days, travel in that direction. On other days, persons must not go to the west, &c. Such absurd superstitious ideas interfere greatly with work.

The tables are learned by sheer reiteration. Every day, morning and evening, when the other lessons are over, the children stand in a row; one acts as fugleman, and all repeat after him, at the pitch of their voice.

A. D. Campbell, Esq., Collector of Bellary, in his Report to Sir T. Munro, thus estimated the instruction given in Native Schools in his District:—

"Few teachers can explain, and still fewer scholars understand the purport of the numerous books they learn to repeat from memory. Every school boy can repeat verbatim a vast number of verses, of the meaning of which he knows no more than the parrot which has been taught to utter certain words. Accordingly from studies in which he has spent many a day of laborious, but fruitless toil, the native scholar gains no improvement, except the exercise of memory and the power to read and write on the common business of life. He makes no addition to his stock of useful knowledge and acquires no moral impressions. He has spent his youth in reading syllables, not words, and on entering into life he meets with hundreds and thousands of words, of the meaning of which he cannot form even the most distant conjecture; and as to the declension of a noun or the conjugation of a verb he knows no more than of the most abstruse problem in Euclid."

The late Director of Public Instruction remarks, after quoting the above, "The foregoing picture, it is to be feared, is still applicable to the quality of the instruction imparted in a large proportion of the present native schools."*

* Selections from the Records of the Madras Government, No. 2. p. 3.

School Book Societies.—The Tranquebar and other Missionaries prepared some books for the schools under their care; a few were also published by the Madras Branch of the Christian Knowledge Society.

In 1817 the Calcutta School Book Society was established, under the patronage of the Marquis of Hastings. This led shortly afterwards to the formation of a similar society at Madras. The association in South India soon languished, and for many years it virtually ceased to exist. About 1850, the Society was revived, and prizes were offered for the best school books on specified subjects. Several new publications were thus secured, of which the History of India, by H. Morris, Esq., was very successful.

The publications of the Madras School Book Society being chiefly used in Government Schools, the religious sentiments were adapted accordingly. The Committee of the Madras Tract Society issued a few books with the Christian element, intended specially for Mission Schools. In 1854, the year of the celebrated Education Despatch, it was suggested that more efforts should be made by the Tract Society for the production of Christian School-books. Many of the leading members of Committee, considering that this might interfere with the primary work of the Society, recommended the formation of a separate association. The South India Christian School Book Society was, therefore, established in 1854, and to it was soon afterwards transferred the School Book Department of the Tract Society. In 1859 the South India Christian School Book Society was merged into the Madras Branch of the Christian Vernacular Education Society.

Since the organization of the Public Instruction Department, an additional agency has been at work for the supply of books for Government Schools, and a considerable number of vernacular publications has been published.

Though the Reading Books of the Madras School Book Society have been prepared with special refer-

ence to Government Schools, the Committee are not restricted to non-Christian Publications. The Rev. A. R. Symonds lately suggested that the Society should make an effort to provide a wholesome and attractive literature. Prizes were offered for the best translation of Robinson Crusoe. The advertisement called forth a considerable number of competitors and the attempt promises to meet with an encouraging degree of success.

I. Books for Teachers.

Fowler's Discipline and Instruction. சிட்சையும் போதனையும். 12mo, 206 pp. Govt. Book Depot. 12 as. Also 4 as. Translated from the English treatise.

Instructions to Masters of Taluk Schools. 12mo. 45 pp. 3 as. G. B. D.

Hints on Education in India, உபாத்தியாய சொருக்கம். 12mo. 279 pp. C. V. E. S. 6 as. Hints to Native Teachers. Translated from the English treatise by J. Murdoch.

II. Religious Instruction.

Doctrinal Catechisms.

Church Catechism. Numerous editions. S. P. C. K. 2 pie.

First Steps to the Catechism. 18mo. 8 pp. S. P. C. K. 1851.

Watts' First Catechism 18mo. 8 pp. Many editions.

Watts' Second Catechism. 12mo. 22 pp. 1839. Other editions.

Assembly's Shorter Catechism. 12mo. 67 pp.

Drew's First Catechism. 18mo. 18 pp. 1851.

Catechism of Scripture Doctrine. 18mo. 13 pp. M. T. S. 2nd Ed. 1850.

Elementary Catechism. 18mo. 20 pp. Neyur. 1855.

Spiritual Milk. American Madras Mission. Many eds.

Spiritual Lamp. 18mo. 36 pp. do.

Doctrinal Catechism. 12mo. 12 pp. Palamcottah. Numerous editions.

Scripture Catechism. 18mo. 18 pp. 4th Ed. A. M. P. 1859.

Wesleyan First Catechism. 12mo. 23 pp. 2nd Ed. 1828.

Wesleyan Second Catechism. 12mo. 114 pp. 1827.

Tamil First Catechism. 16mo. 16 pp. C. V. E. S. 3 pie.

Thompson's Catechism. ஞானோபதேச வினாவிடை. 16mo. 40 pp. A. M. P. 1857.

Nallarivin Sara Kavi. நல்லறிவின் சாரக் கவி. 16mo. 8 pp.

Sattiya Veta Tiruddantam. சத்திய வேத திருட்டாந்தம். 12mo. 28 pp. Catechism on the evidences of Christianity.

Kristu Markka Upatesattin Mutarppal. கிறிஸ்துமார்க்க உபதேசத்தின் முதற்பால். 16mo. 24 pp. Tranquebar. 1863. "First Milk of Doctrine." 3 pie.

First Principles. No. I. 12mo. 16 pp. Jaffna. 1864.

First Principles. No. II. 12mo. 37 pp. Jaffna. 1864. Both the preceding works are by the Rev. C. MacArthur, from whom copies can be obtained.

Historical Catechisms.

Iremonger's Questions. S. P. C. K. 1843.

Questions on Genesis. 12mo. 280 pp. 2 as. Jaffna.

Catechism of Scripture History. சத்திய வேத சுருக்கம். In two parts. Old and New Testaments. Numerous editions printed at Palamcottah.

Scripture Names. 12mo. 8 pp. Neyoor. 1851.

Catechism on the Old Testament. 12mo. 22 pp. By Rev. W. Taylor.

Questions on New Testament History. 12mo. 59 pp. 1856. S. India C. S. B. S. Out of print.

*Scripture Extracts and Stories.**

Principia Religionis Christianæ. 8vo. 47 pp. Tranquebar. 1815.

Discourses of our Blessed Lord. S. P. C. K. 4th Ed. 1837.

Parables of our Blessed Lord. S. P. C. K. 4th Ed. 1838.

Miracles of our Blessed Lord. S. P. C. K. 6th Ed. 1845. 12mo 21 pp. 2 pie.

Veda Sarittira Padangkal. வேத சரித்திர பாடங்கள். 16mo. 81 pp. Scripture stories. Numerous Eds. Sold at Nagercoil.

Scriptural Outlines. 12mo. 56 pp. 1st Ed. 1831. By Rev. W. Taylor. Other eds.

New Testament Stories. 16mo. 109 pp. 1¼ as. C. V. E. S. 1861.

Hymns for Schools.

Christian Lyrics for Children. 16mo. 74 pp. 1¼ as. C. V. E. S. In native metres.

Hymns for Children. 18mo. 90 pp. 1¼ as. C. V. E. S. 1865. Hymns, sacred and moral songs, in English metres.

Hymns for Children. 18mo. 72 pp. Jaffna A. M.

III. Reading.

Alphabets and Sheet Lessons.

Alphabet and Spelling Lessons. Nos. 1-4. S. P. C. K. 2½ as.

Alphabet. 2 pie. Mounted 1½ as. C. V. E. S.

Sheet Lessons. Nos. 1-4. 8 pie. Mounted 3 as. C. V. E. S.

Alphabet. Small, 1 an. Large in 9 sheets, 5 as. A. M. P.

Sheet Lessons. Nos. 1-10. Tranquebar. 1¾ as. Also in small letters, 6 pie.

* See also pp. 26, 27.

Alphabet Cards on Manilla paper, per 100, 1 Rupee. Jaffna.

Reading Books.

(With the Christian element.)

* *First Book.* 8vo. 36 pp. 2nd Ed 1837. C. M. Press, Madras.

* *Second Book.* 8vo. 14 pp. 1825. C. M. Press, Madras.

* *First Reading Book.* 12mo. 21 pp. Madras, 1839, for L. M. S.

* *Pala Potanai.* பாலபோதனை 12mo. 14 pp. Madras 1834. For L. M. S.

Tamil Primer. 12mo. 26 pp. 2nd Ed. 1848, S. P. C. K. 6 pie.

Tamil Reading Book. 12mo. 72 pp. 2nd Ed. 1848, S. P. C. K. 1 an.

* *First Reading Book.* 18mo. 45 pp. Madras T. S. 1850.

* *Tamil Primer.* 16mo. 32 pp. 1857, S. I. C. S. B. S.

First Book. 18mo. 36 pp. 6 pie. C. V. E. S.

Second Book. 18mo. 108 pp. 1½ as. C. V. E. S. Translated from the English Second Book, with the Attisudi and Multiplication Tables appended.

Third Book. 12mo. 126 pp. 2½ as. C. V. E. S. Translated from the English Third Book, with the Konraiventan, Vettiverkai, and Multiplication Table.

Fourth Book. 12mo. 3 as. C. V. E. S. Translated from the English Sequel, with the Muthurai and Nalvali.

Fifth Book. 12mo. 316 pp. 6 as. C. V. E. S. This is the old *Third* Book. Chiefly translated from the English Fourth Book, with extracts from Tamil classics.

Tamil Primer. 12mo. 22 pp. By Rev. W. Taylor.

Child's Instruction. 18mo. 8 pp. By Rev. W. Taylor.

Third Class Reading Book. 12mo. 16 pp. By Rev. W. Taylor.

First Book. Part I. 8vo. 38 pp. A. M. P. 1857. By Major General Browne.

First Instructor. American Ceylon Mission. Numerous Eds. 16mo. 24 pp. 2d.

Second Instructor. do. 16mo. 2d.

Third Instructor. do. 16mo. 92 pp. 2 as.

Fourth Instructor. do. 2 as.

Fifth Instructor. do. 18mo. 161 pp. 1848.

Easy Reader. 18mo. 86 pp. 2 as. 1846. A. M. P. Jaffna.

Palarsuvadi. 8vo. 16 pp. 1¾ as. Pondicherry.

Atissuvadi. 12mo. 91 pp. 3¼ as. Pondicherry.

Reading Books for Government Schools, &c.

First Book of Lessons. 16mo. 76 pp. 1 an. Public Instruction Press. Numerous editions.

Second Book of Lessons. 16mo. 227 pp. 2 as. do. Also in Tamil Romanised.

Third Book of Lessons. 12mo. 179 pp. 4 as.

Panchatantra. 16mo. 181 pp. P. I. P. 4 as.

First Book of Reading Lessons. 16mo. 42 pp. 1½ as. Madras School B. S.

Second Book of Reading Lessons. 16mo. 61 pp. 2½ as. do.

Kumbakonam First English Reading Book. 16mo. 83 pp. 3 as. By T. Marden, Esq. Govt. Book Depot.

First Book. 12mo. 55 pp. 1¼ as. 1855. U. G. K. S.

Spelling Books. There are numerous editions of books of this class published by Natives, the model evidently being an English Spelling Book of the last century. The Attisudi is generally added. 18mo. 40 pp. 9 pie.

Potavasanam. போதவசனம். 18mo. 28 pp. 9 pie. Morals. Prose.

Principles of Morality. 16mo. 37 pp. Nagercoil, 1864. Prepared for the use of the Travancore Government Schools.

IV. Tamil Classics.

(Expurgated editions.)

Every Tamil classic contains objectionable passages, inculcating idolatry, pantheism, fatalism, transmigration, &c. An expurgated series has been commenced by the Christian Vernacular Education Society. The following have been issued :—

Attisudi. 16mo. 16 pp. 6 pie. With full commentary.

Muturai. 16mo. 16 pp. 6 pie. do.

Nitinerivilakkum. 16mo. 48 pp. 1½ as. do.

Minor Poets, First Book. 16mo. 55 pp. 1½ as. The Attisudi, Konraiventan, and Vetteverkai, with full explanations.

Minor Poets, Second Book. 16mo. 52 pp. 1½ as. The Muturai, Nalvali, and Nanneri, with full explanations.

Minor Poets, complete edition, 16mo. 157 pp. 4 as. All the preceding works bound together.

Minor Poets, Text alone. 16mo. 46 pp. 1½ as.

To the above may be added the following :—

Kuradsangkirakam. குறட் சங்கிரகம். 12mo. 50 pp. 3¼ as. Pondicherry, 1860. Selections from the Kural.

Editions with the usual Text.

Tamil Minor Poets. 16mo. 66 pp. 2 as. Public Instruction Press.

Naladiyar. 16mo. 83 pp. 3 as. do.

Numerous editions issued from Native Presses. See pp. 158—168 for additional works.

Poetical and Prose Readers.

* *First Poetical Reader.* 8vo. 69 pp. 1860. Selections from the Attisudi, Konraiventan, Kural, and Vettiverkai, with English translation.

Second Poetical Reader. 8vo. 58 pp. 1858. Selections from the Muturai, Nalvali, Nanneri, Nitinerivilakkam and Naladiyar, with exercises.

Third Poetical Reader. 8vo. 68 pp. 1859. Selections from the Baratam and Bagavatam, with English translation.

The three preceding works are by Messrs. Joyes and Samuel Pillay.

Classical Reader. 8vo. 261 pp. 1 Re. Jaffna. A. M, 1847. Selections from the Ramayana, Panchatantra. Paratham, Skanda Purana, Kural, &c.

V. Elementary Grammars.

The larger treatises on this subject have already been noticed (pp. 200-260.) Several elementary works have been published for schools; but they have now been generally superseded by the admirable Catechisms of Dr. G. U. Pope.

Ilakkana Surukkam. Attributed to Rhenius. 16mo. 19 pp.

Ilakkana Surukkam. 18mo. 98 pp. Madras. 1848.

Abridgment of Tamil Grammar. 18mo. 44 pp. Jaffna Book Society. 8 pie.

Ilakkana Nuru Surukkam. 12mo. 42 pp. Nagercoil. 1853.

Catechism of Tamil Grammar. Part I. Orthography 12mo. 42 pp. Nagercoil 1855. By A. Vethakkan.

Ilakkana Nulataram. 12mo. 80 pp. 4½ as. Pondicherry, 1849.

Ilakkana Surukkam. 12mo. 180 pp. 8 as. Pondicherry, 1860.

Pope's First Catechism of Tamil Grammar. 18mo. 46 pp. 1 an. Numerous Editions. C. V. E. S., S. P. C. K. and G. B. D.

Pope's Second Catechism of Tamil Grammar. 18mo. pp. 2½ as. C. V. E. S. and G. B. D. 3 as.

Abridgement of the Nannul. 12mo. 142 pp. 8 as. By

G. P. Savundranayagam Pillai, B. A., G. B. D., C. V. E. S.

English Grammar for Tamil Youths. 18mo. 112 pp. 2½ as. By Rev. J. P. Ashton. In the Tamil language, with questions and exercises. C. V. E. S. Depot.

Pirangsilakkan Nursurukkam. 11 as. Pondicherry. Abridgment of French Grammar.

Ilattinilakkana Nursurukkam. 15 as. Pondicherry. Abridgment of Latin Grammar.

VI. Geography.

Geography of the Madras Presidency. 12mo. 56 pp. 4 as. With map. Madras S. B. S.

Browne's First Geography. 12mo. 102 pp. 2 as. C. V. E. S.

Geographical Primer. 12mo. 64 pp. 1½ as. C. V. E. S.

Chambers' Geographical Primer. 12mo. 89 pp. 4 as. G. B. D.

Clift's First Geography. 16mo. 175 pp. 3½ as. G. B. D.

Manual of Geography. 12mo. 377 pp. 7 as. G. B. D. Also in 2 Parts.

Pukola Sastirangkirakam. 16mo. 88 pp. 2½ as. M. U. K. S. Bristling with Sanskrit letters.

On Geography. 12mo. 10 pp. By Rev. W. Taylor.

Pumisastirakkurippu. 32mo. 36 pp. Nagercoil.

Pumisastira Surukkam. 12mo. 218 pp. Nagercoil. 1846.

Geography for small Children. 18mo. 38 pp. Jaffna. 1840.

Catechism of the Elements of Geography. 18mo. 199 pp. Jaffna. A. M. 1847.

Pumisastira Polippu. 16mo. 40 pp. 2nd Ed. A. Ceylon Mission.

Sketches of Asia. 16mo. 146 pp. 4 as. G. B. D.

Sketches of Europe. 16mo. 266 pp. 6 as. G. B. D.

Scripture Geography. 12mo. 78 pp. 2 as. C. V. E. S.

Maps.

Tamil Atlas. Small 4to. 11 Maps coloured. 12 as. Lithographed in America for the Jaffna American Mission.

Pumisastirappadangkal. Rs. 2-10. Pondicherry.

The Madras Presidency. 4 as. mounted, 1 R. 2 as. C. V. E. S.

India. 10 as. mounted, 1 R. 10 as. C. V. E. S.

The Hemispheres. Uncoloured in sheets 1 R. Coloured in sheets Rs. 2½. Coloured and mounted, Rs. 5. G. B. D.

Canaan. 1½ as. mounted 11½ as. C. V. E. S.

Palestine. 1½ as. mounted, 11½ as. C. V. E. S.

Countries visited by St. Paul. 3 as. mounted. 1 R. 1 an. C. V. E. S. Scripture maps engraved in England can also be obtained at the Church Mission Press, Palamcottah.

A series of Maps of the Four Quarters is in progress for the Madras Director of Public Instruction.

VII. History.

India.

Morris's History of India. 12mo. 374 pp. Rs. 1¼. G. B. D.

Handyside's History of India. 12mo. 221 pp. 6 as. Sold also in two parts, at 2 as. and 3 as. C. V. E. S.

Third Prose Reader. 8vo. 128 pp. 1859. By Messrs. Joyes and S. Pillay. History of India to the time of Mahomed of Ghor.

Hindustani Charita. 3 as. M. U. G. K. S. G. B. D.

England.

Morris's History of England. 12mo. 600 pp. Rs. 1¼ 1858. M. S. B. S.

First History of England. 16mo. 95 pp. 1½ as. C. V. E. S. Translated from the English work, edited by J. Garrett, Esq.

* *History of Great Britain.* Part I. 18mo. 63 pp. Palamcottah, 1855. By Rev. S. Hobbs.

History of England. 12mo. 81 pp. 3 as. M. U. G. K. S.

Ancient History.

* *Outline of Ancient History.* 12mo. 205 pp. Palamcottah, 1851. By Rev. Stephen Hobbs.

History of Rome. Part I. 18mo. 88 pp. 6 as. M. U. G. K. S.

Short Account of the Four Ancient Empires. 18mo. 42 pp. By Miss Giberne. Madras, 1860.

Outlines of Ancient History. 12mo. 6 as. 1865. C. V. E. S. Chiefly translated from Parley's Tales about History.

General History.

* *Ulaka Sarittira Malai.* 12mo. 74 pp. Madras C. M. Press, 1830. Outline of general history by Dr. Schmid.

Satarana Itikasam. சாதாரண இதிகாசம். 12mo. 420 pp. Jaffna A. M. 1858. Compend of Universal History by Mr. J. R. Arnold.

Marshman's Brief Survey of History. Parts I and II. 12mo. each 14 as. G. B. D.

VIII. Mathematics.

Mental Arithmetic.

Manakkanitam. மனக் கணிதம். 12mo. 51 pp. Chiefly from Colburne's Intellectual Arithmetic. 2d Ed. Jaffna, 1863, 4d.

* *Questions in Mental Arithmetic.* 12mo. 24 pp. 1856. S. I. C. S. B. S.

Child's Arithmetic. 12mo. 102 pp. 3 as. P. I. P. 1858.

Mental Arithmetic. 16mo. 21 pp. 6 pie. Tranquebar, 1863.

Native Arithmetical Tables. 18mo. 36 pp. C. V. E. S. 6 pie.

General Arithmetic.

Elementary Arithmetic. 8vo. 47 pp. 6 pie. S. P. C. K. 1856.

Colenso's Arithmetic. Part I. 12mo. 105 pp. 4 as. G. B. D.

Do. Part II. 12mo. 226 pp. 8 as. G. B. D.

Arithmetical Primer. 18mo. 101 pp. 2 as. C. V. E. S.

Purnangka Kanitam. Small 4to. 63 pp. M. U. G. K. S.

Pala Kanitam. 16mo. 92 pp.

Elementary Arithmetic. 18mo. 179 pp. 3 as. Jaffna. 1849.

Valar Kanitam. 12mo. 164 pp. Pondicherry. 1853.

Algebra.

Elementary Algebra. வீசகணிதம். 12mo. 242 pp. 8 as. Jaffna. 1855. By D. L. Carroll. (A native of Jaffna.) Chiefly from Day's Algebra.

Elements of Algebra. 8vo. 98 pp. 6 as. G. B. D. From Colenso.

Geometry.

First Book of Euclid. 12mo. 8 as. Palamcottah. Edited by the Rev. T. Spratt.

Lund's Geometry as a Science. 12mo. 165 pp. 8 as. G. B. D. Edited by Dr. G. U. Pope. 1857.

Lund's Geometry as an Art. 12mo. 198 pp. 12 as. G. B. D. By the same editor. 1856.

Surveying.

Best's Surveying. 12mo. 17 pp. 2 as. 1858. G. B. D

IX. Natural Science, &c.

* *Summary of Facts on Physical Science.* 12mo. 34 pp. Madras, 1840. By the Rev. Mr. Thompson.

Dialogue on Physical Science. 16mo. 20 pp. 1 an. Jaffna A. M. 1843.

Compend of Astronomy. 12mo. 71 pp. 4 as. By J. R. Arnold. Jaffna, 1861.

On Clouds, &c. 12mo. 6 pp. By Rev. W. Taylor..

Natural History of Animals. 12mo. 268 pp. 6 as. G. B. D.

Elements of Chemistry. 12mo. 25 pp. 2 as. Translated by the Rev. H. Bower from Dr. Ballantyne's work. G. B. D.

Whately Easy Lessons on Money Matters. 16mo. 71 pp. 3 as. G. B. D.

X. Prints for Schools.

Scripture History. 22 sheets coloured. S. P. C. K. Rupees 2¾.

Natural Phenomena. 20 sheets coloured. S. P. C. K. Rupees 2½.

CLASS H. GEOGRAPHY AND HISTORY.

Section I. Geography.

This division is miserably represented. Bound by the chains of caste, few Tamils leave their own country except coolies. The following is the only work on geography of Native origin the compiler has met with:

Kola Tipikai. கோள தீபிகை. 16mo. 48 pp. 6 as. By Saravanaperumal Aiyar. 19th cent. Puranic Geography from the Sanskrit.

In addition to the School books noticed under the preceding head, the following works on Geography have been published by Europeans:

Pumisastiram. பூமிசாஸ்திரம். 12mo. 728 pp. By Rev. C. Rhenius. Madras, 1832. Based on Guthrie's Grammar of Geography.

Hindu Traveller. 32mo. 294 pp. Neyoor, 1848. An imaginary journey round India. Originally published at Jaffna.

Far Off. 12mo. 162 pp. 6 as. 1857. C. V. E. S. An account of some of the countries of Asia, translated from an English work, bearing the same title.

Description of Madura. 12mo. 90 pp. 2½ as. C. V. E. S. 1863. Topography and history.

Balfour's Statistical Map of the World. English and Tamil, with Tabular sheets. Unmounted, 1 anna. M. S. B. S.

There are several *Stalla Puranas*, or histories of temples, enumerated in connection with the gods they are designed to celebrate. They generally begin with the creation of the universe, and relate the appearances of Siva or Vishnu at the particular spot, which led to the erection of the temple. Though consisting on the whole of absurd legends, careful examination would in many cases elicit a few historical facts. An abridgement of one of the principal of them, the Madura *Stalla Purana*, has been translated into English by the Rev. W. Taylor. The two volumes of "Oriental Historical Manuscripts," translated, with Annotations, by Mr. Taylor, contain the following :—

VOLUME I. 4to. 284 pp.

Pandion Chronicle. The translation occupies 23 pp. 4to. It professes to give the history of the Pandiyan country from the creation till it came into the possession of the East India Company about 1800.

Madura Stalla Puranam. (Abstract in English, 63 pp. 4to.) The Tamil work, styled the *Tiruviliyadal Puranam*, is noticed at page 92.

Supplementary Manuscript. English translation, 4to. 7 pp.

Genealogy of Kings of the Race of the Sun. 4to. 3 pp.

Contemporary Pedigree or Junior Branch. 4to. 9 pp.

VOLUME II. 4to. 320 pp.

Carnataca Dynasty. English translation. 4to 27 pp.

Description of the Carnataca Lords, and Feudal Chieftains. Selected Extracts, &c.

Mr. Taylor's work is now out of print. Wilson's Sketch of the kingdom of Pandya, (8vo. 71 pp. 1838), in English and Tamil, is sold at the Depot of the Madras School Book Society, price 6 as.

There are interesting problems to be solved in connection with the early history of India. Who made the flint implements, who constructed the tumuli,

scattered over India as well as other parts of the globe? Dr. Caldwell has the following remarks with reference to the latter :—

" It is a remarkable circumstance that no class of Hindus know any thing of the race to which these Dravidian remains belonged, and that neither in Sanskrit literature nor in that of the Dravidian languages is there any tradition on the subject. The Tamil people generally call the Cairns by the name of 'Pandu-kuris.' 'Kuri' means a *pit* or *grave* and 'Pandu' denotes *any thing connected with the Pandus* or Pandava brothers, to whom, all over India, ancient mysterious structures are generally attributed. To call anything 'a work of the Pandus' is equivalent to terming it 'Cyclopean' in Greece, 'a work of the Picts' in Scotland, or 'a work of Nimrod' in Asiatic Turkey; and it means only that the structure to which the name is applied was erected in some remote age, by a people of whom nothing is now known. When the Tamil people are asked 'by whom were these Pandu-kuris built and used?' they sometimes reply 'by the people who lived here long ago;' but they are unable to tell whether those people were their own ancestors or a foreign race, and also when and why those 'kuris' ceased to be used. The answer which is sometimes given is that the people who built the Cairns were 'a race of dwarfs who lived long ago, and who were only a span or a cubit high, but were possessed of the strength of giants.' "*

The Tamil ideas of history are chiefly derived from the Ramayana and the Mahabharata. It may be mentioned that the highest Singhalese authority now living, James De Alwis Esq., writes to the compiler, that Rama's visit to Ceylon is "all a fiction; the Sinhalese do not believe it."†

The compiler, during a recent visit to Travancore, in conversation with the Rev. H. Baker, Junr., happened to refer to the "celts," lately presented to the Madras Museum. Mr. Baker then mentioned the interesting fact, that a tribe on the Travancore Hills use

* Dravidian Comparative Grammar, p. 526, 7.

† See also note at page xi. the Introduction to his translation of the Sidatsangara.

axes of the same shape as the celts. They get ordinary axes altered into the form they prefer. Mr. Baker also directed attention to a heap of shells near the landing place. He thus explains their character and probable origin :—

"In parts of the backwaters here, there are beds of very old shells, 9 to 20 feet thick, under 5 to 10 feet water. They have been evidently collected, and I think boiled or roasted, perhaps slightly. Fragments of pottery are brought up in the baskets used by the divers for them. Now in all brackish waters these same shells are found in small numbers. What has caused such beds to be formed? My idea is that some of the aborigines, before Parasuraman came with his Hindus into Travancore, lived in these marshes on these fish, and collected the shells for food, throwing the shells into the water near by. The lower caste people *toast* the shell-fish now in times of famine for food. I read in a No. of the Madras Journal, that at Penang and Malacca there are mounds of similar shells on marshy ground, taken as here for lime."

If the memory of the compiler serves him right, he has read of like collections on the shores of the Baltic and German Ocean.

It is mentioned in the Introduction (page xx) that Dr. Caldwell, from the evidence of inscriptions in his possession, considers that many of the Madura Kings, with fine-sounding Sanskrit names, were mythical. It is highly desirable that inscriptions throughout the Presidency, with any documents throwing light on the past history of the South of India, should be collected and examined. Those already obtained by Colonel Mackenzie, the Hon. W. Elliot and Dr. Caldwell, would form a good nucleus to commence with.

Careful investigation of all available sources would reveal several mysteries connected with the early history of India. The inquiry should have the full support of the Indian Government and local authorities. Zeal on their part would call forth other efforts.

Several histories intended for schools have been noticed under the head of educational works. The following appears to be the only one in addition publish-

ed by Tamilians, and that was principally through the the aid of a Government grant.

History of the Discovery of America. 8vo. 100 pp. 6 as. M. U. G. K. S. G. B. D.

The following are the only two works on General History, exclusive of School Books, published by Europeans, the compiler has met with :—

Purvika Sarittiram. பூர்விக சரித்திரம். 8vo. 121 pp. Palamcottah. 1850. By the Rev. E. Sargent. Early history of Egypt, Assyria, &c. Chiefly from Rollin.

History of Mahomet. 12mo. 344 pp. Palamcottah. 1856. By the Rev. P. P. Schaffter.

CLASS I. PERIODICALS AND NEWSPAPERS.

SECTION I. PERIODICALS.

There are 12 monthly periodicals issued at present in the Tamil language. With two exceptions, all are conducted by Christians.

The first periodical issued in India seems to have been the *Tamil Magazine*, commenced by the Madras Religious Tract Society in 1831. It suffered greatly from the frequent changes in the editorship. The insertion latterly of long sermons may also have had an injurious effect upon the circulation. In 1846 it was resolved to merge it into a fortnightly publication, "*The Truthful Messenger*," in newspaper form. "Partly in consequence of its not realizing the expectations formed of its influence and success, and partly owing to the departure for England" of the Editor, it was discontinued at the close of six months.*

The oldest existing Tamil periodicals on the continent are the "*Missionary Gleaner*," printed at Nagercoil, and the "*Friendly Instructor*," issued at Palamcottah. Judging from the number on the title page, the former appears to have been established about 1840. Its main object is to diffuse Missionary intelligence. The Palamcottah Magazine is not numbered, but it has been published for a number of years.

* Report of the Madras Tract Society for 1847, p. 5.

In 1854, the "*Tamil Quarterly Repository*" was commenced by the American Madura Mission, under the editorship of the Rev. E. Webb. The main design was to furnish the Mission Agents with text-books to assist them in their studies. Watts on the Mind, Church History, and Natural Philosophy, were some of the subjects. Four volumes were published. It was found to be inconvenient to have portions of books in different volumes, and in lieu of the Quarterly Repository, the Mission agreed to support a scheme for the publication of distinct treatises.

The Nagercoil and Palamcottah periodicals being chiefly intended for Christians, an Illustrated Monthly Magazine, the *Desopakari* (Friend of the Country) designed to reach, if possible, the Hindus, was commenced in 1861, by the Christian Vernacular Education Society. It has been ably edited by the Rev. F. Baylis, Neyur. The average monthly circulation has been about 1,000 copies, and a good many more are sold in volumes. The circulation, however, is mainly confined to Christians.

The Rev. R. M. Bauboo of the Free Church Mission, Madras, has edited for several years "*The Lamp of Truth,*" chiefly circulated in Madras. "The religious enlightenment of the Hindus," is its leading object.

In 1863 "The South Travancore Christian Messenger" was commenced at Nagercoil. It contains short pointed articles, somewhat in the style of the British Messenger.

The *Arunotayam* (Dawn of Day) was established in 1863 by the Lutheran Mission.

Mr. S. Samuel Pillay, Munshi, a member of the Lutheran Mission congregation, Madras, has issued at intervals a Magazine called, திருச்சபைப் பத்திரிகை. The title of the periodical edited by him at present is கர்பக விருட்சம்.

A periodical of an interesting character was commenced at Madras in 1865, termed, *Amirtha Vachani,* an illustrated Magazine for Hindu females. The prin-

cipal contributors are said to be Native Christian ladies.

The preceding publications are for *adults*; those for children may next be noticed.

A quarterly Magazine for the young, *Pala Tipikai*, "Children's Lamp," was commenced at Nagercoil about 1840, and was continued for a number of years. The last No. in possession of the compiler was printed in 1852.

Another quarterly periodical for the young, *Sirupillaiyin Nesatolan* "Children's Friend," was begun at Palamcottah about 1849, and was kept up for several years.

In 1858, the *Mission School Magazine* was established by the South India Christian School Book Society. The following year the *Paliyar Nesan* was commenced at Jaffna.

It has been stated that only two periodicals are issued by Hindus. One is called *Tattuva Potini*, and was commenced as the organ of the Madras *Veda Samaj* in 1864.

The discussion of religious questions caused such differences, that after some months the Magazine was exposed for sale. An active member then took it up; but the contents were to be mainly limited to literature and social reform. This probably lead to the establishment of another Magazine in 1865, *Viveka Vilakkam*, in which religious subjects are also discussed.

For convenient reference the names of the various existing Periodicals are given below:

The Missionary Gleaner. 8vo. 8 pp. 3 annas a year per copy exclusive of postage. 6 copies for 1 rupee, or 25 copies for Rs. 3½. 25 copies may be sent for 1 anna postage. Orders to be addressed to the Rev. J. Duthie, Nagercoil.

The South Travancore Christian Messenger. Same size and price as the preceding. Orders received by Rev. J. Lowe, Nagercoil.

Desopakari. Illustrated Magazine for adults, 8vo.

18 pp. 6 as. a year. 9 copies may be sent for one anna Postage. Orders received by Rev. F. Baylis, Nagercoil.

Mission School Magazine. 16mo. 18 pp. 1 anna a year. 20 copies may be sent for 1 anna postage. Orders received by Rev. J. Duthie, Nagercoil.

The Friendly Instructor. நற் போதகம். 8vo. 20 pp. 4 as. a year. Order to be addressed to the Church Mission Press, Palamcottah.

Arunotayam. 8vo. 16 pp. 4 annas a year. 10 copies may be sent for one anna Postage. Orders received by the Superintendent of the Mission Press, Tranquebar.

The Lamp of Truth. 8vo 12 pp. 1 Re. a year.

Amirtha Vachani. Magazine for Females. 16mo. 20 pp. 4 annas a year. Orders for both the preceding publications received by the Rev. R. M. Bauboo, Madras.

Karpakaviruksham. 8vo. 8 pp. Orders received by Mr. S. Samuel Pillay, Munshi, Madras.

Paliyar Nesan. Magazine for the young. 4 pp. folio. 8 annas a year. Orders received by the Rev. E. P. Hastings, Jaffna.

Tattuva Potini. 8vo. 24 pp. Rs. 1½ a year; with postage, Rs. 2. Orders to be addressed to the Tattuva Potini Press, St. Thome, Madras.

Viveka Vilakkam. விவேகவிளக்கம். 8vo. 8 pp. 8 as. a year. Printed at the same Press as the foregoing.

Missionaries should watch the progress of native opinion, as indicated by the above periodicals.

Section II. Newspapers.

Several Tamil Newspapers in succession were started by Natives about twenty-five years age. They expired after a brief term of existence. In 1855, the Rev. P. Percival commenced a weekly Tamil Newspaper, called *Tinavartamani*, containing 8 large quarto pages. The

price to Natives in Madras is Rs. 3 per annum; to Europeans, Rs. 5; to provincial subscribers, including Postage, Rs. 5 per annum. The low price and the excellence of the paper seem to have rendered competition hopeless. Since its establishment it has maintained almost undisputed possession of the field. Literary and scientific articles are included as well as news, with occasional translations in English of Tamil classical authors. Native correspondents are allowed freely to ventilate their opinions through its columns. On the whole, it is doing a considerable amount of good.

Each Collectorate in the Madras Presidency has its *District Gazette*. This is an admirable "institution," peculiar, it would appear, to South India. The contents include, in English and the vernacular, all Government orders relating to the District, weekly Calendars, Weather Reports, Price Lists, and other information calculated to be useful. It is reported that occasionally what may be termed mild editorials, have appeared on matters connected with the districts. A weekly Police Circular is now appended to each Gazette. The terms of subscription are as follows: To subscribers other than Village Servants, 3 as. per mensem. To Public and Village Servants drawing less than 25 Rs. 2 as. Single copies 1 anna each. Private advertisements, if not inconsistent with the nature of the Gazette, are admitted at ½ anna per line. The Gazettes were commenced about 1856. The Presses, besides printing the Gazettes, effect a great saving in multiplying copies of orders. The value of the work turned out by the presses has been increasing yearly, as will be seen from the following statement:—

1857-58	Rs. 28,186
1858-59	42,298
1859-60	53,262
1860-61	64,166
1861-62	81,284
1862-63	92,034
1863-64	1,10,704
1864-65	1,32,444

The expenditure during 1864-65 amounted only to Rs. 51,906. Thus there was a profit to Government of Rs. 80,538.

Bellary had the largest number of subscribers to its Gazette, amounting to 1,295 ; Vizagapatam, the fewest, only 47. In the Tamil Collectorates, the numbers of Subscribers were as follows ; Madras, 241 ; South Arcot, 226 ; Tanjore, 213 ; Trichinopoly, 157 ; Madura, 215 ; Tinnevelly, 62 ; Coimbatore, 419 ; Salem, 160.

The postage, costing more than the paper, has been a bar hitherto to the circulation. By a recent order, this has been obviated.

Jaffna Morning Star. A Tamil newspaper, bearing this title, has been issued twice a month for many years by the American Jaffna Mission. It is decidedly Christian in character and well conducted. Price 1 Re. a year ; with Ceylon Postage, Rs. 1½.

ADDENDA.

The following are a few books which were not inserted in their proper places :—

* *Sumner's Exposition of Luke.* Translated by C. Jesudasen Pillay.

* *First Tamil and English Reading Book.* 8vo. 90 pp. 1850. By J. G. Seymer.

Veta Visesham. வேத விசேஷம். 18mo. 180 pp. 2 as. A. M. Jaffna. Scripture doctrines and duties.

Ilangkai Sarittiram. இலங்கை சரித்திரம். History of Ceylon.

* *Attisudi.* 12mo. 84 pp. Bangalore. 1848. Tamil and English, with notes by Rev. J. Sugden.

* *Muturai.* Square 8vo. 40 pp. Vepery 1860. With English translation, edited by T. M. Scott.

Samajattar Mutal Vinnappam. ஸமாஜத்தார் முதல் விண்ணப்பம். 12mo. 321 pp. 1865. This is the first of a proposed series of works by the Madras Veda Samaj. It is chiefly against idolatry, and is ably written. Missionaries should obtain copies. It is printed at the

Tattuva Potini Press, St. Thome, Madras, where it is sold. The price is about 8 annas.

Tiruvalluvar's Kural. 18mo. 94 pp. 1864. The First ten Chapters, with explanatory Notes. Edited by the Rev. R. M. Bauboo. 8 as.

* *The Little Philosopher.* இளமயி றகல்வி. 18mo. 78 pp. 1857. Part I. By Rev. W. T. Satthianadhan. Conversations on the heavenly bodies, &c. for native children.

Historical Chart, காலநிருபன விளக்கம். Large sheet. By Rev. L. Spaulding, A. M. Jaffna. 1855.

* *Reading Lessons arranged for every day in the year.* 8vo. Madras A. M. P. 1844.

* *The Aurora* Bi-monthly Magazine printed at the A. M. P. about 1842.

* *Janasinekan.* ஜநசிநேகன் "Friend of the People." Bi-monthly Periodical. Madras. 1841.

* *History of St. Paul.* 18mo. 52 pp. By Rev. J. Thomson.

Jaganathum's Elements of Meteria Medica and Therapeutics in Tamil. Part I. (Mineral Substances) Madras. Aryan Press, 1865. Rs. $3\frac{1}{2}$.

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